A

PATTERN OF CATECHISTICALL DOCTRINE:

Wherein many profitable queſtions touching Chriſtian Religion are handled;

And

The whole Decalogue ſuccinctly and judiciouſly expounded.

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A PATTERN of Catechisticall Doctrine.

The Preface to the Catechisme.

FIrst, let us see the warrant of a Preface: and we have it, *Psal.* 34. 11. where *David* being about in few words to set down the whole summe of Religion, beginneth with this as his Preface; *Come, children, hearken unto mee, I will teach you the fear of the Lord. Come, children:* Therefore we may make a Preface, or Introduction; and

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in this Introduction these three things are to be considered.

1 That children ought to be instructed.

2 The manner of this instruction.

3 What is required of the catechized, that the exercise may be fruitfull.

That children ought to be instructed.

First, the instruction of children is proved,

1 From the end of the Law, *Psal.* 119. 9.

2 From the law it self, *Deut.* 6. 7. and *Exod.* 12. 26. children must be taught the meaning of the Passeover.

3 They are partakers of temporall blessings if they do well, *Psal.* 127. *Psal.* 128 & of temporall curses doing ill, 2. *King.* 2. 24.

4 Little and great, all must come to account, and be judged, *Revel.* 20. 12.

5 From the Gospel. Christ at twelve years old submitted

ted himſelf to be Catechized, *Luke* 2. 26. and, *Omnis Chriſti actio noſtra inſtructio*, Every action of Chriſt is our inſtruction, *John* 15. 13.

6 *Matth.* 18. 19. Chriſt reproved thoſe that forbad little children to come unto him.

7 He allowed of *Hoſanna* ſung by them, *Matth.* 21. 16. *Mark* 11. 9.

8 He chargeth *Peter* to feed not onely his ſheep but his lambs; and his lambs firſt for the increaſe of the whole flock.

9 That our nature being then quick and prone to evil, may be turned to good. If children can ſay *Bald-pate* to *Eliſha*, why ſhould they not ſay *Hoſanna* to *Chriſt*?

Secondly, for the manner of this inſtruction; it is Teaching or Catechizing. *I will teach you*, or *I will catechize you.* The manner of the inſtruction.

The dutie of the Catechiſt,

Κατηχεῖν *resonare.*

שנן *acuere.* i. *efficere, vt penetret commodus*

שנה *repetere, ſicut in acuendo.*

Preaching.

Catechizing.

or him that doth catechize, is to make his Doctrine eaſie to enter; by giving it an edge and perſpicuitie of method.

This teaching by way of Catechizing differeth from the other teaching, which we call Preaching, on this manner.

Preaching is the dilating of one member of religion into a juſt Treatiſe, for all ages, without repetition by the hearer.

Catechizing is, 1. A contracting of the whole ſumme. 2. Chiefly for children. 3. To be repeated by the Catechized. And here ariſe certain queſtions.

1 Queſtion.

Whether there may be ſuch a ſumme or not?

Anſw.

And that there may, we ſee, 1. *Matth.* 22. 37. Chriſt drew the whole law into two heads, *Love to God*, and *Love to our Neighbour*.

2 *John* 3. 16. Chriſt catechizing *Nicodemus*, drew the Goſpel

ſpel to this head, *So God loved the world*, &c.

3 *Eccl.* 12. 13. *Salomon* draweth all the duty of man to theſe two, *Fear God*, and *keep his Commandments.*

4 *Heb.* 6. 1. *Paul* draweth the foundation of religion to theſe two, *Repentance* and *Faith.* So *Acts* 20. 21.

5 The learned think that the ſumme of teaching is meant by *Paul*, 2. *Tim.* 1. 13. *The true pattern of the wholeſome words*, Rom. 6. 17. *The form of the doctrine*, Rom. 12. 6. *The proportion of faith.*

6 The Phyſicians have *Aphoriſmes*, the Lawyers, *Inſtituta*, the Philoſophers, *Iſagoges*: and why not Divines *Epitomes?*

7 One calleth the two heads to which Chriſt drew the Law and the Prophets, *Sepem legis*, The hedge of the Law, leſt we might waver and wander *in infinito campo*, in an infinite field.

The fruit of this.

1. We may referre all our reading to theſe two heads.

2. We ſee Gods goodneſſe in making things which are neceſſarie to be known eaſie: as the Sermons of the Apoſtles when they baptized ſo many hundreds in one day: and thoſe which are not eaſie not ſo neceſſary.

3. They are inexcuſable which ſeek not to know things ſo eaſie.

4. We muſt continually proceed, and ſtill ſeek for more and more knowledge: for, as in ſome places of the Scripture the Lambe may wade, ſo in others the Elephant may ſwim; and we muſt ſearch both: for we ſhall never be free from this, *Search the Scriptures*, John 6.

2 Queſtion.

Whether it may thus be taught?

Anſ. Yes.

And this is demonſtrated,

I. Before the floud, *Gen.* 4. 3, 4.

the

the word was taught by tradition, and not by writing: and therefore they reason probably that say without this the worship of God could not have continued.

II. After the floud till *Abrams* time, there was no other way of teaching but by traditions: which (as some think) were put in writing by the Gentiles, and were called the books of the Sibylls.

III. In *Abrams* time we consider,

1. That he taught his. *Gen.* 18. 17, 19. *I know*, saith God, &c.
2. What he taught them, *Gen.* 17. 18.
3. The fruit of his teaching,
   - In his son. *Gen.* 24. 63. *He went to pray.*
   - In his servant, *vers.* 12. *He prayed before his businesse,*

IV. In

IV. In the time of the Law, *Deut.* 6. 7. *Thou ſhalt teach thy children*, &c.

V. The practice hereof we ſee in *David*, Pſal. 34. 11. and *Solomon* teſtifieth of *David*. Pro. 44. *When he taught me*, &c. 1. Chron. 28. 9. *And thou Salomon my ſonne*, &c. In *Salomon* to his ſonne *Rehoboam* in the ſix firſt chapters of the *Proverbs*. In *Jehoiada* 2. King. 12. 2. to *Joas* the young King.

VI. See the practice of it in Chriſtians *Epheſ.* 6. 4. ἐκτρέφειν to train them up continually ἐν παιδείᾳ, &c. 1. *Cor.* 14. 19. ἵνα καὶ ἄλλους κατηχήσω

Examples of thoſe that were Catechized. 1. *Theophilus*, Luke 1. 4. 2. *Apollos*, Acts 18. 25. 3. *Timothie*, 1. *Tim.* 3. 15. Both are included, *Gal.* 6. 6.

The duty of the Catechized.

The duty of the Catechized is often to go over the ſame matter, as the knife doth the whetſtone; and to repeat it till they

they have made it their own.

The parts of his duty are to *come*, and *heare*.

1 We muſt *come*: this is that that the Prophet ſpeakes of, *Pſalm* 40. 6,7. that he rejoyceth at, *Pſal.* 122. 1. *Eſa.* 2. 3. for in the Temple one day is better then a thouſand elſewhere, *Pſal.* 8. 11.

2 The cauſe of our coming muſt be in reſpect of God, becauſe he hath ſaid, *Come*, though no man were any way to be reſpected.

3 We muſt be abſent from no part of Catechizing, for unleſſe we have all, we can make no profitable building.

4 We muſt not any way excuſe our abſence; for we ſee them blamed that made excuſes *Matth.* 22. though the things were indifferent which they alledged, yet when they hindred them from God, they were ſinne. No paſtime; that was *Eſaus*

Eſaus trade, *Gen.* 25. 27. Nor ſluggiſhneſſe, as *Eſa.* 29. 10. nor idleneſſe, as *Matth.* 20. 6. muſt keep us from the houſe of God.

5 Becauſe every one that cometh is not welcome, but ſuch as come prepared, as 2 *Chron.* 29. many things are unperfect for want of preparation; and 1 *Chron.* 29. 18. *David* prayed to have their hearts prepared. So in giving of the Law, *Exod.* 19. 11. and in giving of the Goſpel, *Matth.* 3. 3 preparation is enjoyned; therefore it is neceſſary we come prepared.

And this preparation ſtandeth in two points.

1 That which is *Acts* 11. 23. a ſettled purpoſe of heart to abide in the Doctrine of God, to put it in practice, to rule our lives accordingly, *Pſal.* 119. 9. for without this all is of no effect.

2 When our hearts are prepared, we muſt then pray for Wiſdome. *Pſal.* 111. 10. *James* 1. 5.

1.5.1 *Kin.*3.6.& 7. *Mat.*21.22. that we may feel the ſweetneſſe of it, that that may breed delight,and delight diligence to attein it.

Secondly, it is required that we heare, *Luke* 14.35. *He that hath eares to heare, let him heare.* Mar. 7. 6. a man may be *præſens abſens*, near in body, farre off in heart: we think all the preparation to be in the ſpeaker, and none in the hearer, but Chriſt ſaith, *Luke* 8. 18. *Take heed how you heare.* And his reaſon is,he that heareth well,ſhall have more good things revealed unto him then he heareth; but he that doth not,ſhall have that knowledge taken from him which he hath.

And in our hearing, foure faults muſt be avoided.

1. We muſt not ſtare here and there, but having our eyes faſtned on him that teacheth, ſtill attend him, *Luke* 4 20.

2. Not

2 Not hanging the face, 2 *Cor.* 9. 7. *Coloss.* 3. 23. God loveth chearfulneſſe, as in the giver, ſo ſurely in the hearer.

3 Not moving the bodie to and fro, as if we were weary.

4 Not gaping, as if we were fit to ſleep. But as the heathen before their ſacrifices had one that ſtood up and cryed, *Hoc agite*, do or intend this; ſo we muſt intend what we are about, that we may ſo heare as to remember; for if we heare and remember not, we are like an houre-glaſſe, which ſo ſoon as it is full runneth out again.

The word muſt have recourſe to our hearts, for *Quod cor non facit non fit*, that which the heart doth not, is not done.

And laſtly, we muſt ſo remember it, as to practice it; and that is indeed the beſt examination of our hearing, *à poſterioribus*; *antecedentia* are not ſo ſure: A man may gueſſe of the goodneſſe of

of the mould, but he knoweth what it is when he seeth the corn; for as there is *febris spuria* which onely hath the same *symptomata*, which true Feavers have so there may be *spuria Pietas*.

Finally, our examination of that we heare standeth in three things.

1 Searching and enquirie, *Esa.* 8. 19. *John* 5. 39. *Revel.* 2. 2. *Acts* 17. 11.

2 Meditation. *Gen.* 24. 63. *Psal.* 1. 2. 1. *Tim.* 4. 15.

3 Conference, *Luke* 24. 17. *Gal.* 2. 2.

Thus then I conclude as *Cyril* did his Preface,

Meum est docere.
Vestrum auscultare.
Dei perficere.

The course of Religion which we are to treat of is likened to a building; he which is to teach is likened to a builder; the principles of Religion are called a foundation; that must be digged

ged deep, till we come to the Rock, that our building may not be ſhallow upon the earth without foundation.

The builders of our age digge not deep enough; they digge not to the Rock: Now to digge till we come to the Rock that we may build ſurely thereupon, is after this manner.

If any ground of Religion be ſet, we muſt ſeek whether the ground be true.

And if it be Scripture, we muſt ſeek what the regard of God is toward man, that he would give him the Scripture or his word: then we muſt know whether there be a God.

But our builders preſuppoſe that God is, and that the Scriptures are true, as they are indeed; and ſo preſuppoſing it, never ſeek for reaſons to prove it: and by that means build upon ſuch a ſlender foundation, that they leave advantage to the adverſary. For

For we know that many have gone about to undermine the very foundation, and ſay plainly there is no God.

And we know alſo that when the devil hath brought his winds and his ſtorms, he hath ſhaken the very Saints of God, becauſe they have not built deep enough.

Therefore that we may begin at the very Rock, we will ask theſe foure queſtions.

1 *Whether there be a God or not.* Againſt the *Atheiſt.*

2 *Whether he hath that reſpect of man, that he would give him his word, to reward the good and puniſh the evil.* Againſt the *Epicure.*

3 *Whether the Scriptures be his word, and true, or not.* Againſt the *Turk.*

4 *Whether our Religion be truly grounded on his word.* Againſt the *Jews* and *Papiſt.*

Our

Our warrant from the first is, *Heb.* 11 6. *He that cometh to God must believe, first,*

That God is.

And here we note three things.

1 That the fruit of our Religion, and our felicitie, is to come to God; that is the end of our journey.

2 The means to this is, to believe; that is the way to the end.

3 That God is that which we must believe.

First, the end of our journey is to come to God.

Men think they may be happy by other means then by coming to God; as

1 The Worldling, by Wealth.

2 The Politician, by Honour.

3 The Epicure, by pleasure.

4 The Stoicke, by Virtue.

5 The platonist, by Contemplation.

Against these we will make short exceptions.

Against

Against the first, Wealth.

1 Wealth is not desired for it self, and therefore cannot be felicitie: all the wealth we have is for but food and raiment; and what is the use of them, but to keep our bodie and nature, lest it fail, and not to amend it: But that which is felicitie must do both.

2 The end of man is better then man; but no man will give his life for the whole world; Therefore riches being worse then man, cannot be mans end; and so not felicity or happinesse.

3 If wealth should be felicitie, then a man should be esteemed by that which he hath, and not by that which he is; and so his purse should be better then himself: but as we do not esteem a sword by the scabberd, nor a horse by his trappings, so not a man by his wealth.

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4 The good that cometh by wealth is, to ſpend it, and ſo to part from it; but it ſhould be abſurd to part from felicitie; & therefore wealth cannot be happineſſe.

Againſt the ſecond, Honour.

1 They bring themſelves from this, when they ſay *honorem eſſe virtutis umbram*: for who knoweth not that we muſt leave the ſhadow and follow the bodie; therefore even by their own accompt, rather Virtue then Honour is true felicitie.

2 If Honour ſhould be happineſſe, then many ſhould be unhappie to honour one, and to make one happie.

3 If they be honoured by ſome, they may be deſpiſed by others, or at another time; and ſo not happy: And if it be anſwered, that they muſt be *honore digni*, they fall into Virtue again.

4 *Honor eſt bonum ſine ſera aut clave*, it hangeth on other mens mouths, and therefore hath no ſtability; as we ſee in the Jews honouring of Chriſt: one day they would have made him a King, but within few dayes after they crucified him.

Againſt the third, Pleaſure.

1 Pleaſure is for ſenſible things, and therefore inferiour to man who is a reaſonable creature; & ſo not his end, and therefore not felicitie.

2 The very beaſts have pleaſure at libertie without ſeeking any private place, or without any remorſe of conſcience, which man that ſetteth ſo much by Pleaſure cannot have; and yet they will not ſay that beaſts have felicitie: but, *Apage felicitatem quæ latebras quærit*, as Pleaſure doth.

3 They ſay themſelves, pleaſure is not good, but in mediocrity, and ſo they leave Pleaſure and

and cleave to mediocrity; whereas if it were felicitie, the more of it, the better it were.

4 We call him continent, that abſtaineth from pleaſure, and continency is a virtue; ſhall we then ſay that he is continent or virtuous, that abſtaineth from felicitie?

Againſt the fourth, Virtue.

Morall virtues are to pacifie our affections, or for the rule of our actions and works, and ſo not for themſelves; & therefore not felicitie.

2 Juſtice is to keep peace; Fortitude to make peace; therefore not for themſelves: therefore not felicitie.

3 Prudence which they call the chief virtue, is nothing but to direct us to the end, and not the end it ſelf; and ſo not felicity, and ſo ſeeming to teach us to ſhoot, they take away the mark.

Againſt the fifth, Contemplation.

1 It is abſurd in nature that any

any thing should have *generationem longam*, and *fruitionem brevem*; but this is so long in getting, that it never comes to enjoying, alwaies in conceit, and never in act, and so not felicitie.

2. They testifie of themselves that they never attained it. *Socrates* was wont to say, *Hoc solùm scio, me nihil scire*. *Aristotle*, that he had γλαυκὸς ὀφθαλμὸς, *in contemplandis entibus cœlestibus*. *Simonides*, that by longer meditation hee was the further from the knowledge of God. *Heraclitus* found it so deepe, he could not sound it. *Maxima pars eorum quæ nescimus, est minima pars eorum quæ nescimus*. Thus much of these 5. severally.

Now generally against them all.

They set downe for their felicitie two things.

1. *Terminus appetitus.*
   αὐτάρκεια *satisfaction of the appetite.*
2. *Perpetuity.*

First, for ſatisfaction in the appetite.

1. To come to any thing but to God ſatisfieth not our appetite; for all the world is too little for it, becauſe it was ordained to receive God. And without God there is no univerſall good; then there is ſome want; then a deſire of that which wanteth, and ſo the appetite not ſatisfied, but for want thereof unquietneſſe, and ſo no felicitie.

2. ἐπιθυμία they derive of θυμεῖν *ardere*, and ſo we ſay *ardens appetitus*; now if a man heape never ſo much wood on a fire, it will not quench the fire, but make it bigger, and apt to receive more: and ſo this fervent and burning deſire is never ſatisfied but in God, but ſtill more and more inflamed: *Quomodo igitur ejus ſitim extingues, cujus ſitis ex potu creſcit?*

3. Theſe things they are not made to fill the appetite, no

more then learning to fill a bag: or the Ayre to fill him that is hungrie. And as *Alexander* wept, when there was not another world for him, ſo all they that goe about to ſatisfie their appetite with any thing beſide God, doe but more and more increaſe their appetite: and whether they bee given to pleaſure, or to the deſire of wealth, or honour, or whatſoever, the more they have, the more they would have: and they deale as *Theocritus* ſaith by the covetous man, firſt hee ſaith, *mille meis errant in montibus agni*, and having gotten *mille agnos*, then *pauperis eſt numerare pecus.*

Therefore wee conclude hence, that all theſe waies are like drinke to a man that is troubled with a dropſie, they ſatisfie not our appetite, and ſo we cannot make them the end of our journey, nor be happie by them: and ſo not poſſible to

have an end but in God.

The ſecond thing in their felicitie in Perpetuity:

1. Where perpetuitie wanteth, there is feare of loſing the good wee have, and ſo unquietneſſe, and therefore no felicitie; but this perpetuitie is in none but in God: for all other things either paſſe from us, or wee from them, as one ſaith, *Si non habent finem ſuum, habebunt finem tuum.*

2. That they are uncertaine wee ſee; as money for theeves, Merchandize for the windes, cattle for the rotte, building for fire, and all uncertaine.

3. Mans life is alſo uncertaine, as we ſee by daily experience: and then ſeeing one of theſe muſt needes depart from the other, neither of them can bee the felicitie of the other.

On the other ſide.

By comming to God there is both ſafety and ſtability: both ſatisfaction of the appetite, and

per-

perpetuity and continuance of that ſatisfaction.

For as Chriſt ſaith to the woman, of the water, *Iohn* 4. 14. ſo we may ſay of God, hee is the fountaine, and hee that drinketh of him, hee that hath him, ſhall never thirſt, he ſhall bee ſatisfied, and that not for a time, but with ſtability, for evermore.

The experience of this comming to God wee ſee in *David*, *Pſal.* 16. 11. *With thee is fulneſſe of joy for evermore.* And *Salomon* found by experience, the vanity and emptines of all other things whatſoever, as appeareth in his booke of *Eccleſiaſtes.*

Yea the heathen themſelves confeſſe this; as before Chriſt, *Sibylla* confeſſeth that the union of man with God is true felicitie: And *Plato de Repub. lib.* 10. ſince Chriſt, as *Plutarch*, *Simplicius*, *Iamblicus*, *Aphrodiſeus*, *Pythagoras* in his *Carmina aurea.*

So that it is proved { 1. By answer to their severall exceptiõs; 2. By demonstrative arguments; 3. By experience; 4. By confession of the Heathen. } That God is our felicity.

And so wee may conclude this point with that of Saint *Augustine* in his Meditations, *Domine creasti nos ob te, nunquam quietum cor erit, donec perveneri ad te.*

Thus much of the first point, That the end of our journey is to come to God.

The second point is, The way or meanes to come to God, which is *Beliefe.*

To come to God there are two waies, { 1. By reason. 2. By faith.

The *Manichees* held that erour

rour, that by cunning and reaſon wee ſhould come to God, and not by faith, which opinion is next unto *Atheiſme.*

And ſuch bee they whom the learned in our dayes call *Quæriſtæ*, which will have a reaſon of every thing: as why thus, and not rather thus? and therefore ſo farre as they ſee reaſon, ſo farre they will goe, and no further.

Now then wee muſt { faith is the beſt way and reaſon the worſt. } prove that

1. If by knowledge only and reaſon wee could come to God then none ſhould come but they that are learned, and have good wits, and ſo the way to God ſhould bee as if many ſhould goe one journy and becauſe ſome can climbe over hedges, and thornes, therefore the way ſhould be made over hedges and thornes: but God hath made his way *viam regiam.*

2. Many are weake natured,

and cannot take the paines that is needfull to come to knowledge; and many are detained by the affaires of Commonwealth.

3. Many are cut off before they come to age to underſtand reaſon, and to attaine knowledge.

And ſo we ſee that few by reaſon can come to God.

And whereas they object againſt faith, as *Porphyrie* did againſt the Chriſtians in his time, that it is a ſigne of lightneſſe and credulitie, which might breede occaſion of doubting, whether they were in the truth or no: which objection hindered many iu that time.

1. We anſwer them by themſelves, for they ſay themſelves, that *nemo credulus, niſi qui credit ſtulto aut improbo*: which two things are both excluded from God, and it were blaſphemy to ſay otherwiſe: and ſo remaineth no place for credulity in beleeving of God. 2. Light

2. Lightneſſe is more in reaſon then in faith; for when there were 248. ſects of Philoſophers, and every one had a diverſe felicitie, and diverſe reaſons, there muſt needes bee many crooked waies, and ſo much doubting of the one ſide, and credulitie on the other.

3. In the knowledge of *primaentia*, they are in the darke: for the principles of reaſon are from the ſenſe, but God is above ſenſe and reaſon, and beyond both.

4. Themſelves diſpute that God is above all reaſon of man.

And therefore we cannot come at God by reaſon.

Now to ſhew that there is no other way to come to God, but *Beliefe*.

1. If they ſhould in any matter bee driven to prove every thing by reaſon, it would drive them into madneſſe.

2. No man can make de-

monſtration of every thing, no not in matters of the world, a man cannot make a demonſtration that his father is his father, or that he is his ſon, ſo that there muſt needes be beliefe.

3. If a man ſhould ſay he hath ſeene ſuch and ſuch a place, he can make no demonſtrative reaſon of it: for the circumſtances are not capable of demonſtration, and no more is God being the end of our journey.

Thus much for the neceſſity of beliefe.

Now for beliefe it ſelfe:

1. *Oportet diſcentem credere*: wee muſt lay hold of that wee heare: wood in the fire is firſt warme before it burne: it hath *calorem alienum*; before it have *proprium*: ſo the learner muſt firſt take *ex aliena fide*, *Eſay* 7. 9. *niſi crediderit is non ſtabiliemini.*

2. Wee muſt try and prove thoſe things which wee thus receive, either *à priori*, or *à poſteriori*,

riori, quia ut virtutum reliquarum ita et religionis principia nobis innata habemus: and reaſon uncorrupt alwaies agreeth with Gods word, and ſo God ſends us often to nature, ſo the Apoſtle, *Acts* 17. 28. *Rom.* 1. 19.

3. When wee have thus ſtrengthened our faith, wee muſt yet looke for a higher teacher: for though faith bee a perfect way, yet we walke unperfectly in it, and therefore *in iis, quæ ſunt ſupra naturam, ſoli Deo credendum,* ſo that wee muſt looke to God for his Spirit and inſpiration.

4. This inſpiration commeth not at the firſt, and therefore wee muſt as they ſay *feſtinare lentè*, to avoide raſhneſſe, as *Eſay* 28. 16. *Qui crediderit, non feſtinabit*, ſo wee muſt waxe perfect by little and little, and ever be building, to our faith vertue, to our vertue knowledge, to our knowledge temperance, with temperance patience, with patience godlineſſe,

neſſe, with godlineſſe brotherly kindneſſe, with brotherly kindneſſe love, 2 *Peter* 1. 5. And though wee build ſlowly, yet ever bee ſure to build on the rocke.

Thus much for the ſecond point, that the way to come to God, is by beliefe.

The third point is, that God is that which wee muſt beleeve: *That there is a God.*

For the preparation to this point, we will firſt note foure errours of Satan.

1. *Autotheiſme*, he perſwadeth man that hee ſhall bee God: ſo hee did *Adam*: but in the very ſame day it was proved falſe: for when *Adam* hid himſelfe and was afraid, hee ſhewed plainely that hee was not God. (And here note, that as we fell from God by unbeliefe, ſo wee muſt come to him by beliefe:) So *Alexanders* flatterers ſaid he was God, and he perſwaded

did himſelfe no other, till hee ſaw his owne bloud. So *Claudius* thought himſelfe God, till the thunder made him afraid: and then hee was glad to hide himſelfe and to ſay, *Claudius non eſt Deus.*

2. Becauſe God is a helpe and ſtay to man, and man cannot ſtand without him, therefore the devill perſwadeth by a falſe converſion, that of what man or thing ſoever wee receive any good, that is our God: ſo ſaith the Philoſopher, τὸ τρέφον θεός ἐϛι, *Quod nutrit Deus eſt.* And this is *Polytheiſme*, to have many gods, or more gods then one.

3. Becauſe among ſo many gods there was no true God, it came in queſtion, whether there were a God or not, and ſo came *Atheiſme* to deny that God is.

4. The end why the Devill doth all this, is, that they ſhould worſhip him: ſo did *Julian* the Apoſtata, and ſo by conjuration the

the Devill worketh feates, and maketh men beleeve that hee is a God, and ſo they worſhip him.

But our drift is moſt eſpecially againſt the third of theſe, *Atheiſme*.

They that ſtand in defence of *Atheiſme* ſet downe theſe five heads:

1. That there was a time when men wandered like beaſts.

2. After wandering they came into ſociety.

3. They ordained Lawes unto themſelves to preſerve their eſtate.

4. Thoſe Lawes were not able to bridle them.

5. By that meanes they invented that there was an ἔκδικον ὄμμα a juſt eye to ſee them even in ſecret, ſo that by this invention they might be afraid to doe evill.

This is that which the *Athiſts* ſay for themſelves. But all theſe are taken away by this, that

that Lawes were not before Religion: but on the contrary, religion long before lawes: for in *Homers* time they had Religion, though they had no lawes: and it is manifeſt that lawes came into the world 1000 yeares after religion, to tame thoſe brutiſh men, which like horſes and mules would not bee tamed by Religion.

But more particularly againſt theſe.

And firſt that Religion is no vaine invention.

1. The univerſality of the perſwaſion of God in all things, and all places proveth it; in as much as there is no Hiſtory which theweth the manners of any people: but it ſheweth alſo their Religion; yea all both new and ancient Common-wealths had alwaies ſomething which they worſhipped, and called in their language God.

2. If it bee here ſaid that one nation

nation received Religion of another, that is also an argument against them: for they are so far from taking it one from another, that there is as great variety herein as may bee, even of those that are borderers one to another; some worshipping invisible things, some visible, as the heavens and elements: yea some a red clout hanging on a pole: and some that which they met first in a morning.

3. Falshood claimes no kinred of time, but truth onely is times daughter: therefore every thing that is besides truth by invention, or whatsoever, will bee worne out: but Religion was, is, and shall be perpetuall, therefore no invention of man.

4. But it is here said, that Religion continueth so long, because it is so necessary to keepe men in awe: that is also another argument against them: for falshood and truth cannot agree

gree. And they dare not ſay that policie is a fained thing; and therefore if Religion doe uphold policie, it muſt needes bee true and not fained; for truth needes not falſhood to maintaine it. And that Religion upholdeth all policies, and all common wealths, wee may ſee plainely: For take away Religion, and take away

1. Faith: that one ſhall not truſt another.

2. Temperance: that concupiſcences ſhall not be bridled.

3. Submiſſion to governours: and where would then the Common-wealth be?

Now ſecondly, wee can ſhew againſt Atheiſme, the perſon, the time, and the place of forging of it.

For *Cam* the youngeſt ſonne of *Noah*, whom the heathen call *Cambiſes*, after hee had the curſe of God and of his Father; hee firſt tooke ſtomacke againſt God

God, and began this *Atheisme* to deny God in *Egypt*, in *anno mundi* 1950. as *Iosephus* reporteth. And secondly, seeing hee was deprived of all joy of the life to come, hee gave himselfe to all sensualitie and to witchcraft, and so to the devill.

So that in him we see these 2. causes of *Atheisme*.

1. A stomacke and desire of revenge.

2. Sensuality: which comes of the 2 parts of our minde θυμὸς and ἐπιθυμία.

1 For the first of these, *Stomacke* wee may see in *Diagoras*, who, as *Siculus* reporteth, having written a book of verses, and made it ready to bee set forth to his commendation, was by stealth deprived of it; and when hee had called him that had stolne it before the Senate of *Athens*, hee sware that he did it not, and so was quit, and afterwards set the booke out in his owne

owne name; which when *Diagoras* ſaw, and that hee was not preſently ſtricken with a thunderbolt, he became an *Atheiſt*.

Likewiſe it is teſtified of *Porphyry* and *Lucian*, which at the firſt were Chriſtians and receiving injurie by the Church, the one by words, the other by blowes; in a ſpight and ſtomack againſt the Church, became Atheiſts.

2. For the ſecond, which is ſenſuality; *Epicurus* himſelfe, and *Lucretius*, ſay that they have an excellent benefit hereby that become brutiſh, and thinke that the ſoule is not eternall or immortall.

But the very heathen confute them here.

For 1. In things which are corrupted, corruption taketh hold both of the thing it ſelfe, and of that whereby it lived, both at once; but in age, when the bodie is moſt weake, the minde is

is moſt ſtrong, and therefore eternall.

2. The ſoule the more it ſeparateth it ſelfe from the body, the more perfect it is, as in temperance, juſtice, learning, and other vertues; and therefore in the greateſt ſeparation, namely, after death, it ſhall bee moſt perfect.

3. The ſoule is a ſubject of truth, which is eternall.

And thus we ſee that Atheiſme may be referred to theſe two Caſes, ſtomacke and *Senſuality.*

Now to ſhew that there is a God.

1. The reaſon of the Philoſophers is manifeſt to prove that there is a God; Namely, that there is a firſt mover, and a firſt cauſe of all; for if this were not ſo, there ſhould bee before everie mover another mover, and ſo *in infinitum.* And if the cauſes were infinite, they ſhould either have

have infinite motion, and ſo infinite time: or elſe infinite things ſhould have infinite time, both which were abſurd. As alſo ſeeing the inferiour things moved, doth not move without a ſuperiour Mover, if there were not a ſupreme, and firſt mover of all, there would not be at all any effect or motion of theſe inferiour things.

2. The ſecond reaſon to prove that there is a God, is from the ſpirituall nature of man: for there is in man a ſpirit ſet upon miſchiefe to doe hurt both to body and goods, which would have deſtroyed all before this time, if there had not beene a ſuperiour power to reſiſt this evill, and that is God.

3. A third reaſon is from the frame of the world, and from thence many reaſons may bee gathered.

1 Though we dig long before we come to the head of a ſpring,

or

or the roote of a tree, yet wee know the ſpring hath a head, and the tree hath a roote: So wee may thinke that the world had a beginning, as we ſee in the figure of it: And *Damaſcen* reaſoneth very demonſtratively that it had a beginning, becauſe it is alwaies in alteration and change.

2. The agreement of ſo many divers things, ſheweth that of neceſſity there muſt bee ſome modulation of ſuch an harmony.

3. Experience teacheth us that all things in the world had a beginning: as common-wealths, lawes, learning, &c. *Diodorus* ſaith, that lawes came from the *Iewes*, and common-wealthes from the *Chaldeans, &c.*

4. *Plinies* whole naturall hiſtorie was written to this end, to ſhew, that all things had a beginning.

And for that which they ſay againſt

against this, that *Ex nihilo nihil fit.*

Answ. Wee answer, there is *alia conditio rei dum fit, alia factæ, nutritur quisque in conceptu per umbilicum, post conceptum per os.* In generation it is so, but before generation it was not so.

Object. 2 And for that they say wee cannot tell whether the *motus*, or *movens* were *prior*,

Answ. No more can wee tell in this sensible thing of the *Systole* and *Diastole*, the rising and falling of our pulse, which was first: yet wee know that this pulse had a beginning from the heart, so both *motum* and *Movens* from God.

So then there was a beginning, and if there were, it was

either by { Chance. / Nature. / God.

First not by Chance, Proved thus.

1. If a man should see but a Cot-

Cottage or Stye in a deſert, hee would conceive there had beene a builder: And in a man ſhould ſpie a triangle, as *Ariſtippus* did, hee would ſay ſome body had made it. For in common talke we attribute no generation or effect to Chance, but corruption and miſ-hap wee call miſchance. As when wee ſay ſuch a houſe was burnt by fire, wee call it a miſchance.

2. If it were by Chance, then there ſhould bee no order: But in the world there is an excellent order and harmony: yea, no confuſion, except it be in the corrupt actions of men.

Secondly, not by Nature, as appeareth thus.

1. By Nature wee underſtand the continuall courſe of all things: Now if all things ſhould have their beginning by nature, then they ſhould bring a naturall reaſon of all things: but that can they not doe. As of the ebbing

ebbing and flowing of the Sea, of the colours in the rainbow, of the ſtrength of the nether chappe, and of the heat in the ſtomach which conſumeth all other things, and not the parts about it.

2 The virtues they make not all naturall, but are fain to make ſome heroicall to come from God.

3 If nature were the firſt and chief cauſe of all things, then nothing ſhould be done againſt nature: but we ſee things fall out contrary to nature, as the Sunne to have an Eclipſe in the full of the Moon, and ſuch like.

Thirdly, ſeeing neither by chance nor nature, it followeth therfore that all things had their beginning from God, which we prove alſo further thus:

1 All the prophecies ſhew the ſame, and theſe prophecies we ſee to be marvellous, if we mark them, *Eſa.* 45. 1. of *Cyrus*

100 years before *Cyrus* was born: 1. *Kings* 13. 2. of the birth of *Josias*, 300 years before it came to passe: *Josh.* 6. 26. the building of *Jericho* 500 years before it was reedified: and fulfiled 1. *Kings* 16. 34.

2 Also the power and art in the creation shew plainly that it was of God, *Acts* 17. 27. And even them whom miracles would not move, have the least things of all made astonished and confounded, and forced them to confesse Gods power, as Plinie wonders at the gnat so small a creature, yet making so great a buzzing, and so also at the butterflie.

So *Galen*, when he had profanely written of the excellent parts of man, when he came to one of the least, stood astonished and is compelled to name God'

And thus by those things which are without us, we may see that there is a God.

Now

Now alſo by thoſe things which are within us.

I. We have an immortall ſoul, as we proved before: then this ſoul muſt either be the cauſe of it ſelf, or have ſome other cauſe. Of it ſelf it is not the cauſe; For

1 We know not our ſelves, neither our own parts, no not by anatomy, and therefore we cannot be the cauſe of our ſelves.

2 Our parents know not what they begot or conceived: and the cauſe being reaſonable muſt know the effect.

3 We are not able to command the parts, nor to ſtay in our ſelves the naturall motion in the pulſes, & therefore we muſt of neceſſitie have a cauſe; and there is none in the world that hath reaſon but man, and none above reaſon but God.

Therefore as Aratus his Poeme is, *Act.* 17. *We are his gene-*

ration; & *Rom.* 1. 19. *that which may be known of God, is seen in his* creatures.

2 In our souls are principles of infallible and demonstrative truth; as to honour our parents, to do as we would be done to, to defend our selves, to keep promise, &c. which principles hold with all men, unlesse they be horribly profane: amongst which principles this is one, *That there is a God*, &, *That God ought to be worshipped:* and howsoever other of these principles fail, yet this never faileth; for though men be never so much bent to other wickednesse, yet before they be utter Atheists, they will worship some one thing or other as God.

Object. 2. If it be questioned here, how then cometh it that there are some Atheists?

Answ. 1 We may answer with Seneca, *Mentiuntur qui dicunt se non sentire esse Deum, nam et si tibi affirmant*

firmant interdiu, noctu tamen & ſibi dubitant.

2 It is true that a man may harden his own heart much, and proceed in great perverſeneſſe: and indeed ſome make their hearts fat, and are ſick with the pleaſures of the world: yet whatſoever he be, if God put his bridle into his mouth, thoſe ſparks and notions that God hath put into every mans ſoul, will break forth, and the darkneſſe ſhall not alwayes be able to obſcure the light; as if God vex them with any of theſe three.

Firſt, with trouble, as in *Æſchines* his tragedy called *Parca*, when they muſt needs fall into the hands of the enemie, unleſſe they be holpen, then though they were never ſo evil, they would down on their knees, and pray to God.

Secondly with ſickneſſe, as a Philoſopher and an Atheiſt cal-

led *Diogenes*, being afflicted with the ſickneſſe and pain of the Strangullion, deteſted his opinion.

Thirdly with age: So Cephalus in *Plato* 10. *de Repub* in his age ſaid to Socrates, whileſt he was a young man he never thought there was any Styx: but now in his old age he became to doubt, what if there be one?

So that theſe three things do make the moſt wicked to confeſſe God.

III. By the diſtinction of good and evil: we ſee *Gen.* 9.22. *Cham* could perceive it was not good to lie as his father did naked, *Gen.* 14.21. the Sodomites would recompence good for good, ſo *Gen.* 27. 41. though Eſau will kill, yet not whilſt his father lived, ſo 2 *Sam.* 16.17. *Abſalom* though he were in warre againſt his father, yet he could rebuke unkindneſſe towards a friend

friend. So then when the moſt evil would ſeem good, and being very evil in themſelves yet rebuke evil in another, this is really to diſtinguiſh between good and evil. Now there muſt be a ground of this diſtinction, and it is not of man as Pirro would have it, for then every thing at mans appointment ſhould be good or evil: and therefore the ground of this diſtinction muſt be from a higher nature, and that is God.

IIII. Alſo we may ſee there is a God by our conſcience, Gods deputy; elſe why ſhould the wicked be troubled in conſcience if there be not a God?

If any ſay they are thus troubled leſt they ſhould be revealed, and ſo the law ſhould take hold of them.

Let them do ſome hainous deed in the wilderneſſe where none ſeeth them, yet they will never be quiet, but the conſci-

ence will beat and whippe the ſoul; yea they will tell it themſelves either in ſleep or in madneſſe, or at leaſt they will be afraid that the birds in the aire will tell it: and their worm never dieth. Eſa. 66. 24.

V. To conclude this point, this may be a manifeſt argument to prove that there is a God, that even they which have denied him in their lives have approved him in their deaths.

1 *Pherecydes* an Aſſyrian being merily diſpoſed at a banquet amongſt his friends, bragged how long he had lived, and had never done ſacrifice to any God, but his end was miſerable, for he was devoured of lice.

2 *Diagoras* for his damnable opinion was the cauſe of the deſtruction of the whole Countrey *Meles* for revenge of his Atheiſme.

3 *Iulian* the Apoſtata being ſhot in the bowels with an arrow

row as he was in battel against the Persians, pulled out the arrow, and receiving the blood as it flushed out into his hand, cast it into the aire, crying, *Vicisti Galilæe*, and so died blaspheming.

4 *Lucian* going to supper abroad left his hounds fast when he went, and as he returned home, having railed against God and his word, his dogs fell mad and met him and tore him in pieces.

5 *Appion* scoffing at religion, and chiefly at circumcision, had an ulcer the same time & place, as *Josephus* reporteth.

6 *Machiavell* rotted in the prison of *Florence* as the Italians write.

These and a number of Atheists more, though they denied God in their lives, yet by their deaths they have approved that there is a God.

And therefore as it was writ-

ten on *Zenacheribs* tombe, εἰς ἐμὲ τὸν ὁρῶν ἀυτεβὴς ἔσω.

So that we let him that looketh on the death of theſe men, learn to be godly, learn to acknowledge,

That there is a God.

And thus much of that firſt point, againſt the Atheiſt.

The ſecond point is, that he hath regard, and is a rewarder of good and evil.

For we muſt not onely know the Eſſence and being of God, by which little glory cometh to him, and leſſe profit to us: But we muſt alſo know his providence: and they which denie his providence are *Semiatheiſts* as, the *Epicures*, who though by the reaſons of the Heathen they confeſſe there is a God, yet they deny his providence utterly, and therefore are half Atheiſts.

Of his providence there are foure opinions.

1 That

1 That there is none at all, but that he doth as it were draw a curtain betwixt him and us.

2 That there is a Providence, but it is of generall things, not of particular.

3 That there is a Providence both of generall and particular things, but it is idle and not rewarding.

4 That there is a providence both of generall and particular things which rewardeth good to the good, and evil to the evil. And this is the truth which we hold.

For the firſt, their reaſons are three.

1 The adverſity of the good and proſperity of the wicked: for, ſay they, if there were any providence, he would ſee that it ſhould be *bonis bene, malis malé*.

2 The abuſe of gifts, for providence would have given the uſe with the gifts: or elſe would not have given ſo good gifts to them

them that ſhould uſe them ſo ill.

3 The evil effects in naturall and morall things: and God would not ſuffer ſo much evil if he had any care or providence over the affairs of men.

For anſwer to the firſt:

We muſt know there is no man abſolutely good, or abſolutely evil; but as the beſt have ſome evil, ſo the worſt have ſome good; and therefore God will puniſh that evil which is in the good with temporall puniſhments, and give temporall bleſſings to the evil for the good that is in them; that ſeeing all good muſt be rewarded with good, and all evil with evil, the good of the good might have an everlaſting reward of good, and ſo contrariwiſe, the evil of the evil might have an everlaſting reward of evil.

For anſwer to the ſecond:

The ſame anſwer may ſerve againſt the ſecond, for as if it had been

been onely *bonis bene*, the devil would have ſaid, *Doth Job ſerve thee for nought?* ſo here if God had given to all the uſe with the gifts, the devil would have ſaid, *Job can do no other but ſerve God*; it is no praiſe to him: but when ſome that are wicked have as good gifts as the godly, and do notwithſtanding abuſe them, it taketh away this exception of Satan, and maketh much for the praiſe of the godly and the glory of God in them.

For anſwer to the third:

Thoſe things which come ſo to paſſe, God hath no part in the doing of them; for though the power that does them be from God, yet the power is in the ſoul, and the ſoul faulteth not, but the crooked bodie the inſtrument of the ſoul; God ſo permitting it.

And of this permiſſion of evil we have three reaſons.

1 God permitteth evil, that is,

is, the defect of good *per privationem gratiæ*, or else there would not be
1. Such perfect resemblance of the chiefest good.
2. Any varietyof things by degrees, but onely one good thing.
3. Any order: and *ordo mater pacis*.

2 Sundry virtues should be superfluous, as justice and fortitude; and it were unseemly to make all the parts of a mans body of like dignity.

3 That God should be loved in the highest degree, *nam bonum carendo magis, quàm fruendo cernitur*.

And generally God permitteth evil, that a greater good may come of it; as by the greatest evil, and most wicked action that ever was, namely, the betraying of Christ, came the greatest good to man, that is, salvation.

Now

Now to prove that there is a providence and that not onely in generall, but of particulars; and that not by nature, or chance, but as it reacheth to every one, ſo it rewardeth good to the good, and evil to the evil.

For the firſt, generall Providence.

1 It is naturall for everie thing to have στοργὴν toward that which it bringeth forth, and all men call ἀστοργίαν a vice, but there is no vice in God, and therefore στοργὴ, and ſo a Providence.

2 Things are yet daily in generation; and no wiſe man leaveth off his work before he have finiſhed it; therefore God is not without providence.

For the ſecond, particular providence.

1 *Ariſtotle* ſaith, and ſo it is alſo proved by others, that the Sea is higher then the earth: and

and they can render no reaſon why it ſhould be kept from over-flowing the land; and therefore it is Gods providence.

2 *Plotinus* reaſoneth from the plants, which grow between a fruitfull and a barren ground, and ſhoot all their roots toward the moiſt or fruitfull ſoyl: and ſo from the Lilies, which ſhut themſelves with the Sunne, leſt they ſhould receive evil and corrupt moyſture in the night.

3 That there is a providence, *David* of the birds ſaith, The young ravens are fed of God, being forſaken of their dams and left bare; for out of their dung ariſeth a worm, which creepeth to their mouth and feedeth them.

4 Wild beaſts,

1 Reſt in the day time when man goeth forth, *Pſal.* 104.

2 Are not ſo fruitfull as the tame.

3 Keep

3 Keep in holes and deſert places, though they be deſirous of prey.

5 All creatures living,

1 Know the place of their nouriſhment, as the lambe her own dam.

2 Diſtinguiſh their own nouriſhment.

3 Avoid that which may hurt, as the lambe doth the wolf.

6 Men love their own children, though they be never ſo crooked and untoward.

7 The ſudden crie of all things, *quaſi vox naturæ clamantis ad Dominum naturæ*: Which comes at ſome ſudden fear as though there were no help but in God.

And thus we ſee the providence of God in particulars, of which *Theodoret* wrote ten Orations againſt thoſe which thought providence to be as a clock whoſe plummets were wound

wound up in the beginning, and go ever after of their own accord.

For the third, that providence is not by {Nature, nor / Chance.

First, not by Nature.

1 Because the means work nothing of themselves: neither can bread nourish without the staff of bread, which Christ calleth the Word of God: and unlesse that be added to the bread we shal decay: & as *Hagg.* 1.6. put our wages into a bottomlesse bag: & this is called by philosophers *Infusion into nature:* for we see the best meats wil not nourish some, nor the best complexion prolong life, without this *infusion*; and therefore there is another cause beside nature, which is Gods providence.

2 Because we see the things brought to passe without the means: As God created the light before the Sunne, that we might

might know that it dependeth not of the ſun; ſo did he make the fruit with the ſeed in it.

3 Becauſe there are ſome effects, and ſome things done contrary to nature, and againſt nature: as Chriſt with clay healed the eyes, whereas the nature of clay is to put them out. *Elias* mended the ſalt water with ſalt. So the Chriſtians with meanneſſe and ſimpleneſſe overcame the great and learned philoſophers.

Secondly, not by Chance.

1 We ſee the contrary in that which they attribute moſt to chance, as in warre, *Sors domina campi*; for there goeth a vow before warre, & after the victory the performance.

2 We ſee it in drawing of lots by the Mariners, when it fell upon *Jonas*.

3 We ſee it in the chief chance, that is, chance-medley; it is providence: for *Cambyſes* lighting

lighting off his horſe after he had been ſhewing great cruelty to them of *Athens*, his ſword flew out of the ſcabbard and ſlew him.

4 The philoſophers call chance but a remotion of the cauſe: and therefore providence cannot be aſcribed to chance, or nature.

For the fourth, that providence reacheth to every one, and rewardeth,

Firſt, every one, every *Individuum*.

1 Providence is a part of prudence, which is buſied *circa res practicas*, which are *individuæ*.

2 All the qualities of God are equall, but his power is over all, therefore alſo his providence: and it is ſure that his power reacheth to every thing: for *Virtutis eſt maximæ pertingere quàm remotiſſima*.

3 It is better to have provided

ded for every particular, then if onely for the generall: and therefore is *Mithridates* commended for calling all his ſouldiers by their particular names.

Now for reward.

Though we be bound to ſerve him, yet the rather to move us, he will reward us: And if any ſay he rewardeth ſome, but not all, his rule is, *Dabo huic noviſſimo ſicut & tibi.*

Thus much againſt the Epicure, that God hath regard, and is a rewarder of good and evil.

The third point of the foure generall points, *That the Scriptures are Gods Word, and true, and ſo are not either the Oracles or the Miracles of the Heathen or Turk.*

The ground for this is, 1. *Cor.* 8. 5, 6. *Though there be many gods that are ſo called, yet to us but one God.*

And

And here note foure wayes. { 1. That the heathen wch continue in *America* and in the *East Isles* and a great part of *Tartary*, 2. That the *Turks*, 3. That the *Jews*, 4. That the *Christians*, } walk in.

Of all which there is but one true, and all the reſt falſe, and therefore let us have a care to apprehend the truth, and not to hang our religion on our countrey, where we were brought up.

Firſt, for the way of the Heathen.

They exceeded all men indeed in all wiſdome philoſophicall, but wanted the true wiſdome of

of godlineſſe, and true religion.

I. Againſt their many gods, Saint *Paul* hath two arguments together in one place, proving that there muſt needs be but one

1 Ἐξ οὗ τὰ πάντα, he from whom all things are, can be but one: as we ſee

1 In ſuperiour things, ſo many motions from one, ſo many lights from one.

2 In inferiour things, ſo many roots, ſo many members; ſo many ſtreams, ſo many veins, all from one head.

2 Εἰς οὗ τὰ πάντα, *In quem omnia concurrunt.* For there can be no mutuall order, *Niſi ſit in uno conjunctus*; and therefore *one*, and but one God.

II. *Pythagoras* ſaith that there is an infinite power, or elſe our reaſon ſhould exceed the Maker thereof: for what finite thing ſoever is, we can comprehend it: and if the power be infinite

infinite, the ſubject wherein their power is, muſt needs alſo be infinite: or elſe *adjunctum excederet capacitatem ſubjecti ſui*: And there can be but one infinite ſubject, and ſo therefore but one God.

III. If there be many, yea, or but two gods, both omnipotent, then as *Lactantius* ſaith, they muſt be

either
- equal, and then either
  - agreeing, and ſo one ſuperfluous.
  - diſagreeing, & then all would be diſſolved.
- unequal, & then one would ſwallow up another.

Theſe reaſons were not hidden from the Heathen themſelves, for *Pythagoras* bad his Scholars ſearch till they came to μονάδα, that is, unity in every thing.

Ariſtotle hath his *primum, ante quem non ſunt alia*: & that there is *primum ex primis*, that is God.

Zeno

Zeno hath this ſaying, *Diſcite plures, & diſcite nullum.* So *Polytheiſme* is next to *Atheiſme.*

Plato in his Epiſtle to *Dionyſius* warneth him to mark, that when he beginneth to write of a certain truth, he beginneth with Θεὸς, but when he writeth that which is doubtfull, he begins with Θεοί. And ſo partly for fear, and partly for love, that they would not trouble the Common-wealth, they diſſembled the truth.

Sophocles ſaith εἷς ὁ Θεὸς, *Unus eſt Deus. Auguſt. de Civit. Dei, lib.* 4. *cap.* 24. ſaith, that ſome excuſe the heathen, and ſay, that they gave their gods thoſe names which they had, onely to ſhew their effects, and not as having any ſuch conceit, that they were gods indeed; which if it were ſo, then it ſeemeth in their own conſciences, they were convicted that there was but one true God.

To come more particularly to the heathen gods.

1 They commanded Images to be erected to them, and told the fashion that they were of, as *Porphyrius* saith: but no infinite thing can be resembled by any shape; therefore they were not infinite, and so no gods.

2 They forbid nothing but outward things; therefore men, and no gods.

3 They challenge but some particular honour, as *Origen* saith, some for medicine, some for wisdome, some for warre, &c. but God is universall, and to be universally honoured; therefore they were no gods.

4 As *Cyrill* said against *Julian*, (which made *Julian* to stagger) the sinne of the body defileth the soul: now their religion was onely in offering frankincense, and such outward oblations, and therefore could not cleanse the soul.

5 Their

5 Their manners, parents, and birth is ſet down

by { Poets, *Heſiod.*
Philoſophers, *Tull. de natura deorum.*
Cyril, againſt *Julian.*
Auguſtine, de Civitate Dei.
Euſeb, de præparatione Evangelica.
Cyprian, de vanitate Idolorũ.

And *Alexander*, having private talk with *Leo* a Prieſt of the *Egyptians*, was by him certified, that the *Grecians* had their gods from the *Egyptians*, and *Romanes* from the *Grecians*, or elſe from *Aſia* by *Egypt*, and that the *Egyptians* could in their Chronicle ſhew their progeny, as *Hermes Triſmegiſtus.*

6 They were not onely men, but wicked men, yea, and ſome of them harlots, as we may ſee in *Euſeb. de præparatione Evangelica. Cyrill. Ioſephus in Appion. Athanaſ. Tertull.*

7 They not onely worſhip-

ped men, and wicked men, but even beasts also.

Quest. And if it be asked, How came men to be worshipped? and more, How came they to worship beasts?

Answ. I. First, of the worship of men there are two causes.

1 Because *Cham* had perswaded them that every thing that did them good was their god, and so they worshipped those that did deliver them

either from { 1 Perill. 2 Evil beasts. 3 Evil men.

2 Because, as *Porphyrie* out of a writer not now extant, called *Sanctonicanus*, saith, *Ninus* having gotten renown by his father, set up an image to remember him after he was dead, and that his memorie should be the more famous, he made to it a Sanctuarie, that who so fled to it were saved, what evil soever they had done. And therefore many

many that would flatter *Ninus*, and ſeem thankfull, appointed a day in the yeare to meet at it and to be merry, and ſo it grew afterwards to be worſhipped.

II. Secondly, for the worſhip of beaſts: *Plutarch* ſpeaking of *Iſis* and *Oſiris* ſaith, that *Oſiris*, that he might the better govern the people, ſet up ſignes at the places of diviſion, as he divided them, and gave to ſome a dog, to ſome an oxe, to ſome a clod, to ſome a crocodile for a ſigne: And afterward forgetting to what end thoſe ſignes were ſet up, they worſhipped the ſignes: he that lived by the oxe, worſhipped it, he that lived by the water, worſhipped the Crocodile, &c.

Here alſo may be asked, How they came to work miracles, and to give oracles, as they did uſe to do? *Queſt.*

1 Firſt, for miracles: True *Anſw.*

miracles do alwayes profit as the healing of the blind or lame: but they did none ſuch, neither could the Magicians do any ſuch, and therefore their miracles were not true miracles.

2 Secondly, for oracles; they ſpake not, but the devils in them; and if they gave any anſwers, they were as often falſe as true, and alwayes ambiguous, as *Euſebius* ſaith, no more then a politick man may conjecture by the good or evil diſpoſition of the cauſe.

But more plainly to prove that they were devils, in their crueltie they would deſire men to be offered unto them: and when they were more mild they would have Stage-playes, and ſpecially that wherein were *gladiatores*, in which his chance was counted the beſt that could kill the other.

Thus much againſt the way of the Heathen.

The

The ſecond way is that of the Turk, who doth ſubſtitute *Mahomet*, and will not have Chriſt, becauſe they think him not to be the laſt prophet: and therefore they follow altogether a religion deviſed by *Mahomet*.

Againſt *Mahomets* Doctrine.

1 It muſt not be diſputed of, whereas truth loveth triall: and to ſet down that for a rule, is as much as if he ſhould ſay, *It is good money, but weigh it not.*

2 It hath fables, and falſe tales in it; as *Andreas Maurus* a Saracen and Biſhop there noteth nine hundred untruths in their *Alcaron*, whereof two in the eighth Section are very groſſe: One, that *Abram* was the ſonne of *Lazarus*: The other that *Marie* the Mother of Chriſt was the Siſter of *Aaron*: which are both, as all the reſt, manifeſt untruths.

3 In that every thing in it is ſenſible; as *Sect.* 16. *Maho-*

met himſelf ſaid, he felt the hand of God 70. times colder then Ice. And, that one *Angel* hath ſeven thouſand heads. And, that the devil is circumciſed, and ſuch like.

4 The promiſes in it are carnall pleaſure, fit for no-body but *Heliogabulus*. *cap.* 35. 52. and 54.

5 The precepts which are in the 65. Chapter of the *Alcaron* are indulgent to perjury, and *Cap.* 43. *Impium non ulciſci*, and that they may have many wives. Alſo, they favour adultery: A man may have foure wives, and five Concubines, *Cap.* 23. None muſt be accuſed under foure witneſſes. Alſo they allow men to couple themſelves with beaſts, and to ſpoil one anothers goods.

6 The miracles which he pretendeth had no witneſſe, nor any poſſibility of truth: As, that an Angel when he was a child

child opened his heart, and took out that lump of bloud which is the cauſe of ſinne; as though the cauſe thereof were not ſpirituall.

7 The means of propagation of his kingdome, *Cap.* 15. was by the ſword, and by compulſion: whereas the Truth doth draw men of their own accord.

8 Laſtly, the effects, perjury, murder, &c.

Therefore Mahomet with his Doctrine is falſe, and to be ſhunned.

The third way is the way of the *Jews*.

The contentions between the *Jews* and us are concerning Chriſt, whom they deny, and we profeſſe.

The *Jews* hold the old Teſtament for true, and alſo certain of their own writers; therefore from hence muſt we draw ſome arguments againſt them.

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And herein the Jews hold three errours concerning Christ.

1 That the *Messias* shall have a princely Court at *Jerusalem*.

2 That Christ is not that *Messias*.

3 That that *Messias* is yet to come.

Against their first position.

1 *Esa.* 53. 6. *Upon him was laid the iniquitie of us all.*

Psal. 22. 16, 17, 18. *They pierced my hands & my feet, &c. They parted my garments among them, and cast lots upon my vesture.*

Dan. 9. 26. *The Messias shall be slain,* &c.

Zach. 9 9. *Rejoyce, O daughter Jerusalem, behold thy King cometh unto thee,* &c.

Out of these places the Chaldee paraphrast, *Rabbi Jonathan, R. Simeon, R. Moses* of *Nisa. R. Hatzadok*, and all the ancient Rabbines might and did gather that

that Chriſt ſhould be ſuch a one as theſe places deſcribe him; and therefore in the Goſpel they ſent unto *John*, a poore man, ſaying, *Art thou he, or ſhall we look for another?*

2 In *Hagg.* 2. 8. The expectation of the Gentiles. But if he be a King of the Jews onely, the Gentiles would not look for him; for it is againſt nature to deſire a ſtranger to be their King, and forbidden, *Deut.* 17. 15.

3 The *Meſſias* muſt bring felicitie to all men; but how ſhould an earthly King profit *Abraham*, or the dead? and if the dead ſhould riſe again, all *Jeruſalem* were not able to hold them.

Againſt their ſecond errour.

1 *Gen.* 49. 10. *Jacobs* Prophecie that the Scepter ſhould not depart from *Judah*, nor a Lawgiver from between his feet untill *Shilo* come: but it

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was then departed when Christ came; therefore Christ is that *Shilo* or *Messias*.

The Scepter was in *Judah* till the Captivity; and in the Captivity they had one of their brethren called the King of the Captivity: & after the Captivity it continued till *Aristobulus* and *Hircanus*; who striving for it were both dispossessed, and *Herod* an *Idumean* placed in the room, and then came *Christ*, as was prophecied.

Object. The *Macchabees* were of the Tribe of *Levi* not of *Judah*.

Answ. The Prophecie is divided, that there shall be a King or Lawgiver of *Judah*; and they confesse a Lawgiver till Christ, and *Simeon Justus* was the last of the Levites.

And if they understand the Prophecie of the Tribe in generall, that the Tribe shall last in *Judah* till *Christ*, by reason of the word שבט; we see that after

Christ

Chriſt came, & after the diſperſing of the *Jews*, there neither was, nor is any Tribe, but they are all mingled one with another: the Emperours labouring ſtill to root out the Jews, and eſpecially that Tribe, and ſo made them to confound their Genealogies.

2 *Dan* 9. 24. Seventy weeks, and *Eſa.* 60. foure hundreth and ninty years.

3 *Hagg.* 2. 10. The glory of the ſecond Temple ſhall be greater then the glory of the firſt, and how ſhould that be without the *Meſſias*? for the firſt was farre more glorious outwardly then the ſecond.

And we ſee in their *Talmud*, chap. 3. 1. The Diſciples of *Hillel*, ſeeing the firſt ſeven weeks *Dan.* 9. 24. fall out ſo juſtly, looked for the coming of the Saviour in thoſe dayes, being long before the full due time, becauſe they read in *Eſa.* that

that the Lord would ſhorten thoſe dayes.

2 *Eſa.* 9. 7. מרבי with ם finall, themſelves took for a great myſtery, and that ם in that place ſignifieth 600 for 600 years between Chriſt and *Eſay*.

To the which arguments we may adde.

1 The continuall ſending to and fro of the Jews to *John Baptiſt*, which is a manifeſt token of their looking for *Chriſt* at that time.

2 The great companie of falſe *Chriſts*, and deceivers, more at that time then ever before or ſince: either 8. or 10. as *Joſephus* witneſſeth in his 16, 17, 18. books, *Judas*, *Theudas*, *Galonites*, *Athronges*, &c. Inſomuch that there were 400 drowned at once following *Bar-Cosba* the younger, whom all the Rabbines, excepting one, confeſſed to be Chriſt.

3 *Suidas*

3 *Suidas* mentioneth out of *Theodoſius* a Noble Jew, that before Chriſt did rebuke the Scribes, they marvelling at his wiſe anſwers and queſtions, made him one of the Prieſts, and entred his name Ἰησοῦς ὑιὸς Θεοῦ ἡ Μαεία, otherwiſe he being of the Tribe of *Judah* could not have been ſuffered to preach at *Nazareth*. *Luke* 4. at *Capernaum*, *Matth.* 11. 23.

4 The deſtruction of the ſecond Temple which could not be before Chriſt, *Luke* 19. 43.

5 The deſolation of the Jews, prophecied *Amos* 2. 6. *Zach.* 12. 13. and we ſee how *Veſpaſian* offered them peace, and they would not; which made the firſt breach: 2 he brake into their citie at *Cedron*, where they took Chriſt: 3 on the ſame feaſt day that Chriſt was taken: 4 he whipped them where they whipped Chriſt: 5 he ſold twenty Jews for a penie,

penie as they ſold Chriſt for 30 pence. So that he muſt needs be the *Meſſias*, for the ſelling and crucifying of whom they were ſo handled.

Againſt the third errour of the Jews.

The arguments that proved *Chriſt* to be the *Meſſias*, prove alſo that he is not yet to come: yea we may ſee out of themſelves:

1 They could not build the temple at the Emperour *Julians* commandment for fire flying out of the earth.

2 They have been deceived in the prefixing of times; inſomuch as now whereas the mean Jews were wont to hire the Scribes and Rabbines to teach them, now the Rabbines are glad to hire them to heare them.

3 There is now no *Bethleem* where he ſhould be born.

4 Themſelves confeſſe that he

he was born before the deſtruction of the ſecond Temple: but they ſay he lieth yet hid; but that is confuted by *Auguſtine* and *Beroſus*.

5 They ſay the world muſt laſt but 6000 years, 2000 before the Law: 2000 under the Law till *Chriſt*: and 2000 after *Chriſt* under grace, and there are paſt already 5000 and ſome odde hundreds; and therefore their expectation of *Chriſt* yet to come is now vain, and their religion falſe and erroneous.

Thus much against the way of the { Heathen, Turk, Jew.

The fourth way is the way of Chriſtians, or Chriſtian Religion, which is all one with the fourth generall point which is ſet down before, and therefore we will handle them both together; and therein prove that our Religion is truly grounded upon the word of God.

The

The ground for this is 2 *Pet.* 1. 19. *We have a moſt ſure word of the Prophets*, &c. where the Apoſtle teacheth us that we have the Law from God immediately, and all other Scripture by the miniſtery of men, but yet ſo as they ſpake nothing but that which the Spirit of God commanded them, and inſpired into them: and therefore that which they delivered, we muſt hold for a moſt ſure and infallible truth.

Now to prove that Chriſtianity is true Religion.

1 The ancienty of it; for ſeeing man muſt come to God, and Religion is the way, it muſt needs be as ancient as man is, or elſe ſhould man have been deſtitute at that time when he wanted Religion.

And this Religion is *copula relationis* between God and man, and therefore muſt be of the ſame continuance with the *Relata*: therefore, *Tertullian adverſus*

verſùs hæreticos, ſaith, *prima ſunt vera*: and the Philoſophers call *prima entia veriſima: quia ut verum eſt affectio entis, ſic falſum non entis. Nam falſum non poteſt ſubſiſtere in ſuo, quia non eſt*; *ergò ſubſiſtit in alieno*: So that *verum eſt prius*. Now we ſay, that our Religion is the ſame which the Jews had before Chriſt: for as the Law is nothing elſe but the old Goſpel, ſo the Goſpel nothing but the new Law: the Law, *Evangelium reconditum*, the Goſpel, *Lex revelata*; and therefore our Religion the ſame that the Jews had before *Chriſt*, and ſo the moſt ancient of all other Religions.

As for the Heathen fables, they began with their gods, *Hercules* and *Æneas*, *&c.* about the *Trojan* warre, which was after our Religion 3000 years: And *Orpheus* the firſt Poet was after *Moſes* 800 years, as *Strabo*, *Plutarch*,

Plutarch, and *Diodorus Siculus* teſtifie. And the moſt ancient records of the Heathen began in *Solons* time, which was when *Craſſus* was, which was in the time of *Cyrus* and *Eſdras*. And *Herodotus* the moſt ancient of their writers beginneth his ſtory with ——— Therefore what god ſoever they had, their worſhipping of God came from the *Jews*, as the French men had their Druids from the *Romanes*, and the *Romanes* from the *Grecians*, and the *Grecians from Cecrop* an *Egyptian*. And ſo the *Carthaginian* s from *Cadmus* a *Phenisian*, and thoſe two Countreys *Egypt* and *Phenicia* with the *Mediterranean* Sea do compaſſe about *Judea* : ſo that all their Religion came from the *Jews*.

So the wiſemen of *Greece* aſking their gods whence that knowledge of Arts ſhould come, received this anſwer,

Μόνος ἢ δ' ἄρα Χαλδαῖος σοφός: that is, *Solus utique Chaldæus ſapiens.* Which ἢ δ' ἄρα noteth ſome particular part of the *chaldæans*, which is the *Jews.*

So ſaith *Orpheus*, when God was angry he deſtroyed all, and left it *uni Chaldæo:* And *Plato* in his *Epimenides* referreth all *uni Barbaro.* If we ask who this *Barbarus* ſhould be, the *Egyptians* call him *Thent*, which ſignifieth a ſtranger, meaning *Abraham.* For ſo *Origen* againſt *Celſus* and *Joſeph* againſt *Appion* ſay plainly, that when the Heathen coniure, they would ſay, *Per Deum Abraham.*

Likewiſe *Phocylides* his verſes are plainly tranſlated out of *Moſes*; & themſelves ſay that *Plato* had his wiſdome from the *Egyptians*; and *Strabo* ſaith that *Pythagoras* had conference in the mount *Carmel, lib.* 16.

Euſebius de præparatione Evang. ſaith, that although *Ariſtotle*

ſtotle was never in *Egypt*, yet all his conference was with an *Egyptian*, as *Clearchus* a *Peripatetick* teſtifieth of him.

And it was found that ſome of the old Teſtament was tranſlated before the Seventy, and the old Poets would have tranſlated the whole into Greek, but that for ſtrange viſions and ſickneſſe they durſt not.

So it appeareth that in every famous Nation God hath ever ſome Regiſter; as in *Egypt*, *Manetho*; in *Chaldea*, *Beroſus*; *in Aſia minor*, *R. Abbidelus*, *&c.* So *Herodotus* hath the ſtorie of *Senacherib*, *Edictum Cyri*, all *Daniel*, though ſomewhat corruptly.

Joſephus lib. 11. as *Auguſt.* 8. *de Civitate Dei*, ſaith, that *Alexander* being in *Babylon* would have had the *Jews* to help to build a Temple, to the image *Belus*, and becauſe they would not, he went up to deſtroy them;

them; but *Hildas* being Prieſt met him in his Prieſt-like apparel, whom when *Alexander* ſaw, he fell off his horſe, and worſhipped, and told his Nobles the cauſe, namely, that God which commanded him to conquer the earth appeared unto him in that ſhape.

Alſo by the library of *Ptolomy* in *Alexandria* was the *Jews* Religion ſpread abroad.

So *Laertius* writeth that *Epimenides* being asked the cauſe of a great Plague in *Athens*, anſwered, that it was from an higher power, and that for the ſtaying thereof they muſt ſacrifice τῷ ἀγνώστῳ Θεῷ, for ſo they intitled their Altar, *Acts* 17.23.

And the *Romanes* called their Temple which they built to *Bacchus* for victory, *Templum pacis æternum*, becauſe *Delphus* told them it ſhould ſtand *dum peperit virgo*; but as ſoon as

CHRIST

CHRIST was born it fell.

And thus do the Heathen prove the antiquity of our religion, and therefore the truth of it.

II. A second reason for the proof of *Christianitie*, is the preservation of Gods Word, whereon our Religion is grounded: Notwithstanding the *Jews* were hated, imprisoned, and contemned; yet not one tittle of this book perished, whereas all other knowledge is corrupted, and perished, though it have been much made of, and greatly esteemed; Therefore this is the truth which we hold.

III. The certainty of our Religion, whereas all others are 1. Unperfect. 2. Contradicting one another. 3. Counterfet. 4. Full of question. Ours is not so.

1 Vnperfect: so are all other religions, going on by little and little, and so coming to

to what perfection they can: whereas Gods law was once given and then all, and therefore perfect at the firſt, and ſo perfect as that nothing hath beene added thereunto, or may be detracted from the ſame, but onely it hath beene made more plaine and open.

2. Contradictory: ſo are mans Lawes and Religions, that are humane, 2 *Cor.* 1. 20. In mens Lawes there is yea, and nay; but in God Lawes yea and Amen. And the Fathers by ſeven Rules of contradictions have reconciled all that the malicious could object.

3. Counterfeit: In ſo much that they have hidden their wiſedome as much as they could; but God hath ſhewed his to all that it might bee ſeene: yea the Chriſtians have had it in their Frontlets, and in their Gards, and ſuch open places: nay more, they have dyed for

confeſſion of the truth thereof.

4. Queſtionfull : the latter Writers coorecting and deſcanting vpon the mormer, but none of the Prophets ever called in queſtion that which other had ſaide, but proved, and ſtrengthened it.

IIII. A forth reaſon for the proofe of Chriſtianitie is from the end of it. The end of other religions is (as an nnregenerate mans end is in all his actions) only themſelves : but that religion which attrihuteth all to God is the true Religion, *Iam.* 1 17. But no Religion except *Chriſtianitie* doth attribut all to God, but reſpect, and ſeeke man either in whole, or in part.

V. The precepts in mans lawes doe neither commend all good, nor reſtraine all evill, ſo the *Athenians* had their *Græca fides*, and the *Spartanes*, *furtum Spartanum*. The ſeventh Commandement is wholly broken of them

them, and ſo the whole firſt Table: But on the contrary, this Religion of ours, both commaneth all that is good, and alſo reſtraineth all that is evill.

VI. The lawes of men are reſtrained according to the time, place and perſon: As the wiſemen anſwered the King that would have married his owne ſiſter, that indeed there was a Law that a man might not marrie his owne ſiſter; but they found another Law, that the King might doe what he would: and ſo the King ſhould have more liberty to ſinne then the ſubiect. But the precepts of our Religion are generall to all alike: ſo that to the King as well as to the ſubiect we ſay, as *Iohn Baptiſt* ſaid to *Herod*, *Non licet tibi*, It is not lawfull for thee.

VII. There is no religion but this that teacheth to the heart: for except onely this, there is not one law that hath in it *Non*

concupiſces, which pulleth out as it were the very Corde of ſinne.

VIII. The Trinity, Creation and Incarnation, the true Metaphyſickes are onely in this, and onely to bee conceived and underſtood by this Religion.

IX. Not to hide the faults of our owne father is unnaturall, to cover the evill of our friends and countrey is naturall: therefore that which plucketh out this courſe of nature muſt bee a thing ſupernaturall, and above nature. But *Moſes* was contented to ſpeake in diſ-commendation of his owne ſtocke, and ſpared not his brother *Aaron*, nor his ſiſter *Miriam*, no not his owne ſelfe at the waters of ſtrife; therefore this is onely the truth.

X. All other lawes teach us to inlarge kingdomes, and to bee in favour with Princes: but this our religion ſupernaturally teacheth us that live, to hate life.

And

And ſo the Prophets did not ſeeke the favour of Princes, but reproved them to their faces: and therefore this is that truth, which is not aſhamed, and it is that truth which cannot proceede of man.

XI. As God is a Spirit, ſo his worſhip muſt bee ſpirituall: and ſuch is the Religion that is deſcribed in the Scriptures without image or ſhadow: And as wee reprehend other Religions before for worſhipping many gods, and having many Mediators; ſo here we ſay, they worſhip not one God, becauſe their worſhip is not ſpirituall but corporall: for God requireth the heart, and therefore the true Religion which is of God muſt bee ſpirituall: but all other Religions, as they proceed from man, ſo man himſelfe being corporeall, the worſhip that hee preſcribeth muſt needs bee corporeall, and therefore not

the true Religion.

XII. As we before reproved their miracles, ſo now in defence of our owne miracles, wee ſay they are not hidden, but are done before *Pharaoh*, and all his ſervants, *Exod.* 7. 20. And ours are fruitfull and beneficiall. And laſtly, they cannot bee done by any of the Magicians: for what Magician did ever part the Sea, or make the Sunne to ſtand, or goe backe? or brought Manna from heaven raining downe?

XIII. As for our Oracles they are not flattering, no not to pleaſe the King, φιλιππίζειν: nor are they doutfull, as thoſe of the heathen were: But whereas their prophecies come not to paſſe, ours doe certainely come to paſſe, ſome one hundred, ſome three hundred, ſome a thouſand yeares after, as the enlarging of *Iaphets* Tents.

And theſe reaſons proove the truth of our Religion ioyntly with the

the Iewes : ſo farre as they hold with us, and did not depart from us.

Now follow proper reaſons for the truth of Chriſtianitie.

I. Firſt, for the credit of the Goſpell.

The witneſſes thereof were the *Evangeliſts*, and Apoſtles. Now in every witneſſe wee note tow things, skill and honeſtie, both which were in them.

1. For skill. They write not by heare-ſay, or report, but as Saint *Iohn* ſaith, 1 *Iohn.* 1. 1. That which wee have ſeene and handled: and none durſt ever write againſt them in their owne times, nor ſince.

2. For honeſtie. It had beene folly in them to lie for naught; as *Tacitus* ſaith, they teſtifie beſt *Quibus nullum eſt mendacii præmium:* and wee know they had nothing for their labour, yea they loſt their owne lives for it.

II. Secondly, for the ſtorie Firſt, for *Chriſts* birth; *Sibylla* almoſt ſetteth downe every action and circumſtance; and that by this many have beene turned to Chriſtianity; as *Marcellinus* and *Secundanus*: And for this cauſe both *Veſpaſian* and *Auguſtus* would have deſtroyed all the *Iewes*, but eſpecially the Tribe of *Iudah*. And *Rodigin*, and *Volateran* leave us this of credit, that there was an Altar in *Ægypt* that was dedicated *Virgini paritura*, like as that ſame *Templum pacis* ſhould ſtand *Donec virgo peperit*. So doth alſo *Poſtellus* ſhew that there was another Altar intitled, *Ara primogenito Dei*. Alſo *Auguſtus* underſtanding by the wiſe men, that both hee, and all the people ſhould worſhip one that was borne, would not be called *Dominus orbis terrarum*, as hee was before, but gave up that Title.

Alſo

Alſo, for that in the day of his birth there appeared three Sunnes: but eſpecially that of the Starre, whereof *Plinie, lib. 2. cap. 25.* witneſſeth, calleth it *Stella crinita ſine crine: i.* A Comet: but it was a plaine Starre. Of which many meditating have turned to the truth, as *Charæmon* amon the *Stoiks*; and *Challadius* among the *Platoniſts*, who thereupon went to *Iury* and became *Jewes.*

Secondly, for the death of *Chriſt.*

1. The ancient *Ægyptians* when they write *vitam æternam*, they write the ſigne of the Croſſe, wherein howſoever they were directed, the marke was like, and agreeable to the action of Chriſts death upon the Croſſe, to purchaſe for us everlaſting life.

2. The univerſall eclipſe and earthquake which was at that time that hee dyed: for by

no naturall cauſes can all the earth move, but it muſt have ſomething to ſtay upon, confeſſed by *Plinie, lib. 2. cap. 25. Trallianus* Cronacle, 3. *Phlegon.* Neither is it by nature that the Sunne ſhould bee eclipſed the fourteenth day of the Moone, when the Moone was juſt at full, quite againſt the rules of *Aſtronomie*.

3. In the reigne of *Tiberius* the failing of the Oracles, as *Plutarch* writeth, there came a ſound to the Mariners, that great *Pan* was dead: which great *Pan* who it was all the wiſe men could not tell: and *Nicephorus* reporteth that the Oracle at *Delphos* ſaid it was Παῖς Ἐβραῖος, *Puer Hebraeus*.

4. *Ambroſe, Turtullian,* and *Iuſtin, Martyre,* (as *Euſebius* ſaith) teſtifie, that *Pilate* himſelfe did witneſſe in a Letter to the Emperor *Tyberius* all theſe things of CHRIST himſelfe his

his life, death, &c.

Thus much for the credit of the Gospel, and the story of his life, and death.

III. The greatest arguments for the proofe of *Christianity* are drawne from the proceeding, and going forward of *Christianity* contrary to mans reason: for,

1. Whereas reason will have apt instruments to every action, and the matter well disposed to worke upon: there was no instrument more unapt than the twelve Apostles, neither Noblemen nor learned, but poore simple soules; so the matter also to worke upon: which was *the world*, was altogether unprepared: for wee see both *Iew* and *Gentile* hated the poore servants of Christ, the Apostles: *Vlpian* the chiefe Lawyer, *Galen* the chiefe Physitian, *Porphyrie* the chiefe *Aristotelian*, and *Plotinus* the chiefe *Platonist*, where utterly

ly

ly againſt them: ſo was *Libanius*, and *Lucian* the chiefe ſchollers: *Iulian* forbad ſchooles of Religion, and made falſe dialogues betweene *Chriſt* and *Peter*, to induce youth to the hatred of Chriſtianity. Alſo they prepared for them, and put them to great Torments, inſomuch that *foure thouſand* Chriſtians have beene executed at once. And though the inſtrument were ſo meane, and ſo weake, and the matter ſo froward and ſtubborne to worke on, yet wee ſee how Chriſtianity hath prevailed, which is a great proofe of the truth of it.

2. The precepts of this Religion are not as thoſe of the *Turke*, whereof we heard before: but here, in ſtead of revenge, Love your enemies: in ſtead of luſt, Looke not on a woman to luſt after her: in ſtead of covetouſneſſe, Bee ready to part with

with, and leave all: yea it doth not allow us the least thought to use at our pleasure; *Non concupisces.*

3. The promises of our Religion are not worldly pleasures as other Religions doe promise, but contrary, *They shall whip and scourge you; they will bind and leade you whither you would not. Tollat quisq; crucem, relinquat omnia.* So that as one said, this is not according to mans reason to say, *Sequere me*, but rather, *manet post me*: and rather terrifying then inducing. And thus therefore in this new regeneration there is a resemblance of the first creation; for as there was all things of nothing, so here all things contrary to reason; and nothing is set to confound something, that wee may see it to bee the finger of God.

4. At the *Turkes* beginning there was in all the world idlenesse, palpable ignorance, and very

very few learned men, and so the more easily drawne to follow him. But when Christ began, the world was full of wise, and learned men, as *Paulinus*, *Clemens*, *Ambrose*, *Origen*, *Austen*, &c. that were converted by simple men, that God might shew the power of his might above all.

5. The conversions also to *Christianitie* prove the truth of it. *Paul* before he was converted was a wise and learned man in great reputation, and in way of preferment, and especially then, when hee had received the greatest authoritie, and was made most strong against Christ; insomuch as *Porphyrie* saith, it was pitie such a man should be *bestowed* upon our Religion; and yet then was hee turned cleane another way *against* that hee was before, and was glad to tread many a hard step. So was *Origen* *Ammonius* Scholler, a Magician, con-

tent

tent to bee a poore Catechist in *Alexandria*, every day in feare of death, when he might have beene with fellow *Plotinus* in great authority, and favour, if it had not beene for *Christianity*.

6. Their convertions were not onely strange, but likewise also there were never such true converſions, as of those which were converted to Christianity; no such sound repentance, no such true justice, and fortitude, no such constancie in afflictions, yea, even to death: nor any such willingnesse to indure it, insomuch that it was a proverbe amongst those that lived in those dayes, *Soli Christiani mortis contemptores*: which appeared well in the woman that ranne to the fire, her child in her armes, least the *Christians* should bee burned before shee could get to them to bee burned with them.

7. The miserable end of the per-

persecutors of the *Christians*. *Herod*, eaten with lice; *Iudas* hanged himselfe; and all the Emperors came to miserable ends, saving *Libanius* that went to *Basil* and became a *Christian*: whereupon *Tertullian* writing to *Scapula*, saith, *Si nobis non parcis, tibi parce; si non tibi, Carthagini.*

8. The Devils testimonie against himselfe; all the art Magick that ever they had, could never call up *Christ*.

Plotinus and *Apollonius*, & divers heathen that raised up the image of *Iupiter*, and other heathen gods, did assay to bring up likewise the image of *Christ*, but could not effect it: he is not subject to that power: nay *Iulian* could not raise up the devill in that place where *Babylas* the Martyr was burned at *Antioch*.

9. This Religion of ours is that which feareth not the face of man, but Christ must bee confessed and professed before all men

men, and at all times; nay, it is not afraid of *Styx*, nor all the *Stygian* Lakes of hell; but hell it selfe quaketh and trembleth thereat.

And therefore this is the supernaturall, true, and the onely true Religion.

Now in the way of Christianity there is yet no difference betweene the Papists and us; let us therefore see wherein they and we differ.

Because they build themselves on the Word of God, and so doe wee, but of a diverse meaning: wee must looke therefore for a right way to the interpretation of the Word.

And this is the maine question between them and us: *who have the true meanes to interpret?*

They have the Fathers, Councils, the Church, and the Pope. Wee have not so. But as it is 2 *Pet.* 1. 20. the Scripture is of no private interpretation: So to make

make it plaine what wee hold, wee will first lay downe these three grounds.

1. That as to the Eunuch, *Act.* 8. 31. so much more to us there is neede of an Interpreter.

2. That there is a certaine and infallible Interpretation; else if wee were alwayes uncertaine, how should wee build on the Rocke?

3. As we must take heed of private interpretation, not to distort the Scripture, as *Hilary* saith, *Non afferre sensum ad Scripturas, sed referre*: So must wee as 1. *Corenth.* 12. 10. hold, that God hath given the gift of interpretation, which gift is not given to any but those which are in the Church, 1 *Cor.* 2. 10. 14. and of those, not to the common sort, or every private man, but to the learned.

And seeing it is 1 *Cor.* 12. 11. *Singuliis prout vult*, it is not to be re-

restrained to some one Bishop, as the grosse Papists doe. But *Stapleton* when hee had proved all that he could, yet at last he was faine to confesse that God doth extraordinarily give this gift to others, as well to *Amos* a heardman, as *Jeremy* a Priest, *lib.* 10. *cap.* 1. 7. But *Androgius* leaned to the other side, saying, that the *Bishop* must approve their gifts.

Now for the sence of the word.

It is well said in law, that *Apices juris non sunt jus*; so say wee, the letter is not the Word of God, but the meaning, and that is it which wee seeke: And for the meaning *Thomas Aquinas* saith,

1. In a matter of faith or manners we must take the litterall sence.

2. For other things we may make a tropologicall sence.

3. There is but one true sence of one place.

4. That

4. That is it which the construction will give, if there follow no absurdity.

Now for the examination of the sense, because wee must never looke to stop their mouthes, but they will still wrangle, wee must therefore bring them to one of these,

1. To that *Tit.* 3. 11. to drive them to condemne themselves in their owne heart.

2. Because the devill so blindeth some, that they will not understand, therefore the second thing wee must drive them to is that of the 2 *Tim.* 3. 9. that their ἄνοια bee ἔκδηλος, their madnesse be manifest.

The meanes for interpretation as we alledge them are fixe.

1. The first wherein they and we agree in *Prayer*, so saith *Augustine*, *Oratio postulat, lectio inquirit, meditatio invenit, contemplatio dirigit.*

The

The 2. 3. 4. are for the phrase of speech. Videlicet,

2. *Conference of places, Aug. 2. de Doctrina Christiana, cap. 8.* The lesse plaine must bee referred to the more plaine, *Acts 17. 11.*

3. *Inspectio fontium*: To looke to the Originall, as for the new Testament the greeke Text; for the old the Hebrew: *August. de Doctrina. Christiana. cap. 11. 4.*

4. The acquaintance with the manner of dialect, that wee may know the holy Ghosts tongue, *Heb. 5. ult.*

The two last are for the Word; The two following for the whole sentence.

5. That which they call *Oculus ad scopum*, 1 *Tim. 6. 20.* marke the end of the Writer: for so saith *Hilary*, *Ex causis dicendi doctorum habemus intelligentiam.*

6. To looke to *antecedentia* and

and *consequentia* with every circumstance.

And for these meanes wee must note, that they are to bee referred diversly to devers things; some to one, and some to another, and not all to every thing. And therefore *Stapleton* in reproving these meanes committed a double errour.

1. Because hee saw that some one of these was not necessarie to some one thing; hee thence concluded that it was not necessary at all.

2. Because he saw that to some thing none of these severally could serve, he thereupon concluded that they were not at all sufficient.

Now the Papists meanes are these.

Beside Prayer, wherein they agree with us, they set downe these meanes also.

1. *The*

1. *The Fathers.*
2. *The Councils.*
3. *The Pope.*
4. *The Church.*

They say, all these are true meanes of interpretation; Wee say no. For

1. For the Fathrs and the Councils wee say; if there bee doubt in the Scriptures, there is much more in the expoſion.

2. For the Pope and the Church, wee muſt firſt ſee whether the Pope ſtand in the truth or no; and whether their Church be the true Church, or no. And ſo looking well into their meanes, we ſhall finde that they are ſofar commendable, as they uſe ours, and no further.

I. *For the Fathers.* They ſay their expoſition is true: now that muſt needes bee meant when they agree all in one, or elſe which of them ſhall wee beleeve? Bvt wee ſhall not finde one pleace of a hundreth which they

they all expound alike, ſo that few of their expoſitions ſhould be received. And as *Baſil* ſaith to *Dionyſius*, *Epiſt.* 14. That they wrote many things ἐγγυμνάσεως *diſputationis gratia*, not ὁρισμικῶς *definitivè*. And *Auguſtine* being oppreſſed with authorities of the Fathers, ſaith, he regardeth not *quis, ſed quid*. And *Paul* ſaith, *Gal.* 1. 8. *If an Angel from Heaven teach any other Doctrine, let him bee accurſed.* And the Papiſts themſelves refuſe the moſt, yea almoſt all the Fathers, expounding this, *Tu es Petrus, de fide non de perſona.* So in the deviſion of the Commandements, they take againſt all but *Auguſtine*.

II. *For the Councils*: they have two parts.

1. The Action; and therein there is ſuch error, that they are faine to lay al upon the Cannon, ſaying, it makes no matter how the premiſes be, ſo the concluſion be good.

2. The

II. The Canon. And thereof we see some plain opposite one to another; as in the two generall allowed Councels, the one of *Constance*, the other of *Basil*, whereof the one setteth down that the Councels could erre, and so also the Pope, and that the Councel was above the Pope; the other affirmeth the quite contrary.

III. For the Pope: *Damasus* a Pope, as *Jerome* saith, subscribed to heresie; *Liberius* an enemy to *Arians*, subscribed after to that heresie: *Honorius* was condemned in the 6. generall Councel of *Constance*, in 7. Canons, and 7. actions *propter subversionem fidei*.

IV. For the Church. All the East, which is half, do not hold their supremacy: And if we should follow their Bishops, they all, but three, have been *Arians*; so that here is both ambiguity and perill. And so *Basil*

cap. 27. *de Spir. ſancto* ſaith that *merſio in Baptiſmo* was at firſt but *una*, and then *trina*, and then *una* again; ſo in one of theſe muſt needs be errour. So that all theſe grounds are every one ſeverally proved to be falſe.

Now to prove them falſe joyntly, leſt we fall into *Stapletons* fault.

They all failed in this, the miniſtring of the Lords Supper to infants, whereas *Paul* ſaith, we muſt examine our ſelves, &c. which infants cannot do.

And ſo both joyntly and ſeverally their grounds are falſe, and ours are the onely true means of interpretation.

And if they will do as *Stapleton* doth, who maketh the interpretation perſonall, they fall into that extremitie that he doth, ſaying, that the interpretation of an unlearned Biſhop, is better then the interpretation of any other learned man, which as

as the rest of their Religion, is a most miserable detestable errour.

And thus much for the preface.

Now Religion hath two parts,
1 The Law.
2 The Gospel.

In Gods Law as in every good Law are,
1 The work, *That.*
2 The manner, *Thus.*
3 The reward to the good, and punishment to the evil.

The action consisteth of these two,

1 Not doing evil. The breach thereof is, *Commissum.*
2 Doing of good. The breach thereof is, *Omissum.*

In doing good there are these three, *Tit.* 2. 12.

1 *Piè*, toward God.
2 *Sobriè*, toward our selves.
3 *Justè*, to our neighbours.

Augustine hath three rules for these three.

1 For the first, *Deterius subjiciatur.*

jiciatur meliori; quod commune habet cum angelis, hoc subdo Deo.

2 For the second, *Quod commune habet cum brutis, hoc subdo rationi.*

3 For the third, *fac quod vis pati.*

The corruption of these is the transgression of the Law: when we come to this,

1 As Satan said to Eve, *Dij eritis*, ye shall be as Gods; be not subject.

2 *Quod libet licet*; as they did *videre & nubere*, no restraint of lust by reason.

3 That of *Machiavel*, *Quod potes fac.*

Next the action, followeth the manner, *Thus.*

And to this is required that we do,

1 *Toti*, as *Gen.* 31. 6. *Jacob* to *Laban.*

2 *Totum*, *Gen.* 7. 5. *Noah* in the Ark.

3 *Semper*, as *Iob* all his life.

For

For the Reward and Punishment we cannot escape both; *aut faciendum, aut patiendum.*

The Reward is to the good,
1 In temporall things, *Gen.* 39. 3. *Iosephs Master for his sake.*
2 In eternall things, *Genes.* 5. 24. *Henoch.*

The punishment to the wicked,
1 In temporall things, as *Adam*, and *Iosephs* brethren.
2 In eternall things as 1. *Pet.* 3. 19. *the spirits now in prison.*

Object. But why may we not live now without the Law as well since *Moses* as before?

Answ. They lived not without Law, but they had a Law, *Rom.* 1. 14. even *effectivè* in their hearts a thing equivalent to the Law; and thereby they could accuse and excuse themselves even by the witnesse of their own consciences; the effect of

the Law being imprinted in the hearts of all men by nature.

First for the Jews, to prove that they had the effect of every commandment in them before the Law.

1 Gen. 35. 2. *Put away the strange gods.*

2 Gen. 31. 34. *Idoles.* Gen. 35. 5. *Earings.*

3 Gen. 25. 3. *Swear by the Lord God of Heaven.*

4 Gen. 2. 3. and Exod. 16. 23. *Rest of the Sabbath.*

5 Gen. 27. 41. *Dayes of mourning for my father.*

6 Gen. 4. 9. *Cain hideth his killing of Abel.*

7 Gen. 38. 24. *The whore. Thamar to be burnt,* and 34. 31.

8 Gen. 44. 7. *God forbid we should steal.*

9 Gen. 38. 20. *Judah kept promise, not lying or deceiving by untruths.*

10 Gen.

10 Gen. 12. 17. and Gen. 20 3. *It was sinne to look on a woman with lust after her.*

Secondly, not onely the Jews but the Gentiles also had the same Law by nature in their hearts: though some of the commandments more manifestly then other some.

Manifestly 6. namely, the 3, 5, 6, 7, 8, 9.

Some what obscurely 4. the 1, 2, 4, 10.

For the most manifest commandments:

3 The 3, was a Law of the Egyptians, as *Diodorus Siculus* saith, μὴ ὄμνυε, *Swear not, nisi morieris.*

5 The 5. *Homer* saith of one that had a misfortune, it was *quia parentes non honoravit.*

6 The 6, is a rule even in nature, *Homicida quod fecit exspectet.*

7 The 7, *Stephanus* out of

Nicoſtratus, fuge nomen mœchi, ſi mortem fugies.

8 The 8. *Demoſthenes* againſt *Timocrates* repeateth it as *Solons* Law, in the very words, *Thou ſhalt not ſteal.*

9 The 9. in the 12. Tables, *Tarpeio ſaxo dejiciatur*, caſt him down from a high rock.

For thoſe they had ſomewhat obſcurely.

1 For the 1. *Pythagoras* ſaid, if a man come and ſay I am God, let him create another world, and we will believe him.

2 For the 2. they agreed that every God ſhould be worſhipped as he himſelf thought good; and this is the very foundation of the ſecond commandment.

4 For the 4. little can be found, but ſufficient for their condemnation; they knew that *numerus ſeptenarius eſt Deo gratiſſimus.* And it was *numerus quietus*; and thence they might have

have gathered that God would have his reſt that day. And ſo the ſeventh day after birth, they kept *exequiæ*, and the ſeventh day after death, the *funerall*.

10 The 10. their Laws never touched; yet the ſcope of them was τὸ μὴ ἐπιθυμεῖν, *non concupiſcere*; and *Menander* ſaith, that they ſhould not covet ſo much as a button.

Now to prove that the Gentiles had alſo the grounds of the 3. former rules.

I. For the action, *This*. On *Delphos* doore were written all the three rules.

1 Εἰ, ſignifying that if any man would aſk counſel of the Oracle, they ſhould do whatſoever the god commanded them; and this is *ſubde Deo*.

2 Γνῶθι σαυτὸν, know thy ſelf to be better then a beaſt: *ſubde brutum rationi*.

3 Μηδὲν ἄγαν, no covetouſneſſe; and this is juſtice, *fac quod*

vis pati. Which ſentence *Severus* the Emperour uſed to malefactours in every puniſhment; and cauſed it to be graven upon his plate.

II. For the manner; *Thus.*

1 *Toti*, ἢ ὅλως, ἢ μὴ ὅλως, either fully with all thy ſtrength, or not at all.

2 *Totum*, they ſet a mark upon *Ceſar*, and *Euripides*, which broke Juſtice *regni gratiâ*, to get a kingdome. And *Plutarch* compareth our duties to a fiſh, which eaten ſparingly hurteth, but being eaten up all it is medicinable.

3 *Toto tempore*, continually, for they compared their good man to a *Tetragoniſmus*, all ſides alike, as a dye; no *camelion* or unconſtant.

III. For reward and puniſhment. They ſay God hath a ſheet of parchment made of the skin of the goat that nouriſhed him, wherein he noteth all mens

mens deeds, rewarding to the good *tres Gratias* in this life, and *campos Elyſios* in the life to come: And to the evil tres *Erinnias* in this life, and *Styges*, *Tartarus*, *Cocytus* anſwerable to *Topheth*, or *Gehenna* in the life to come.

And ſo the Jews before the Law, and the Gentiles both before and ſince, having both the effect of the Law, & the grounds of the rules, are as Paul ſaith, Rom. 1. 19. *inexcuſable.*

But if the Law were in their hearts before, to what end ſhould it be written? *Object.*

Adams fall broke it in pieces, and afterwards it grew dimmer and dimmer daily, and the ſhards ſmaller, ſo that they could hardly be put together: and therefore leſt that which was in the heart ſhould be clean put out, it was neceſſary it ſhould be written. *Anſw.*

How grew the Law darker and darker? *Queſt.*

1 Men did what they could to put it out; for when they communed with their own hearts, there was straight an accuſer; ſo that they durſt not look into themſelves; but as *Auguſtine* ſaith, *facti ſunt fugitivi à cordibus ſuis*; and therefore neceſſary they ſhould have the Law before their eyes, that ſo it might be brought to their hearts, *unde fugerunt*.

2 There came a *ſuperſeminator*, the devil put falſe principles into their heart, and choked up the true; as *Dij eritis*, *Bonum eſt quod prodeſt*, and ſuch like.

Queſt. But is any man able to fulfill the Law?

Anſw. *Paul* ſheweth from *Rom.* 1. 18. to *chap.* 7. 13. both Jew and Gentile to come ſhort herein, and that the very beſt, even the regenerate faileth in the manner; he doth it not *Totus*, for there is a Law in his members, that rebelleth againſt Gods law.

But

But how is God juſt to command a thing impoſſible? *Object.*

1 Though the matter be never ſo crooked to work upon, yet the rule muſt needs be ſtraight. *Anſw.*

2 Seeing God is perfect, his Law muſt needs be perfect alſo.

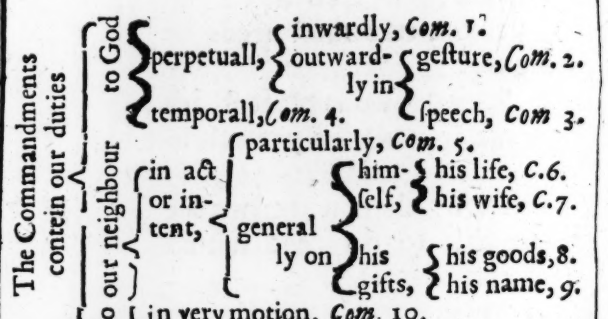
But why then were not we made able to do that which God commandeth? *Queſt.*

Adam was made able; but he was like an evil ſervant, receiving money of his maſter to do his buſineſſe, and he maketh it away; or elſe he is made drunken therewithall, ſo that he cannot do his Maſters work. *Anſw.*

But to come in particular to Moſes Law.

The Law was at firſt ordained and given by God himſelf in tables of ſtone, *Exod.* 31.18. but when the tables by means of their Idolatry were broken, *Exod.* 32.19. *Moſes* wrote it again,

gain, *Exod.* 34.28. and ſo it may be called *Moſes* Law.



The Commandment is a perfect Law; and therefore forbiddeth and commandeth all things that muſt be left undone, or done: but not the hundreth part of this in the bare words without expoſition: therefore there muſt be an interpretation.

Queſt. From whence ſhall we have this interpretation?

Anſw. Of the Levites, Gods Angels, and Miniſters, *Deut.* 19.9. *Mal.* 2.7.

2.7. And this interpretation muſt be examined by the rules of interpretation, which are two:

1 Extenſion, for the breadth of the Commandment.

2 Limitation or reſtraint, for the narrowneſſe.

For extenſion, the Jews ſet down 13. rules, reduced by Chriſtians to theſe 6.

1 Every precept is both affirmative and negative, *fac & non fac*, *Pſalm.* 34. 14. *Fly evil, do good:* according to the Logick rule *à contrariis*. And by this rule the Rabbines gathered 248 affirmative precepts, according to the number of the joynts of our body: and 365 negative, after the dayes of the year: both added make 613, according to the letters of the Ten Commandments in Hebrew.

2 Every precept conteineth all the *Species* that are under it: they are reduced by *par* and *æquipollens*, if *impar*, *à minori*: as we

we must honour our Parents, much more God.

3 Every precept is spirituall, *Rom.* 7. 14. *Humana lex ligat manum & linguam, Divina verò ligat animam. John* 4. 13. God will be worshipped *in spirit and truth,*

4 All the means to any offence are forbidden, and to the things commanded, the means are also commanded: and this is, *ambulare per viam regiam.*

5 All the signes are commanded and forbidden, as well as the things themselves; as *Esay* 3. 16. 1 *Tim.* 2. 9 *Zephan.* 2. 10.

6 We must not be accessaries to any fault, for the principall doers and consenters are both alike.

And we may be accessaries to other mens sinnes in { 1 unlawfull things. 2 lawfull things.

I. In unlawfull things there are six partakings.

1 *Jussio,*

1 *Juſſio*, as *Eſay* 10. 1. They that decree wicked things; ſo *Dan* 3.4. *Nebuchadnezzar* for his Image, and 1 *Sam.* 22. 18. *Saul* to *Doeg* for the killing of the prieſts, Act. 23. 2. *Ananias* commanded to ſmite *Paul*; and this may be alſo by writing, 2 *Sam.* 11.15. *David* concerning *Uriah*: 1 *King* 21. 10. *Jezabel* concerning *Naboth*.

2 *Permiſſio*, *Levit.* 20 4. *Rom.* 13.14. 1 *Sam.* 3. 13. 1. *King.* 20. *Joh.* 19. 16. And therefore the Magiſtrate hath the ſword put into his hand, *ut mali, ſi non dimittant voluntatem, amittant facultatem peccandi, Auguſtine.*

3 *Provocatio*, *Job* 2. 9. *Jobs* wife. 1 *King.* 21. 25. *Jezabel. Gal.* 5.26.

4 *Conſilium*, *Pſal.* 1. 1. *Geneſ.* 49. 16. *Ezra* 4. 5. 2 *Sam.* 16. 21. *Mark* 6. 24. *Herodias. John* 11. 49. *Caiaphas. Acts* 19. 29. *Demetrius.*

5 *Approbatio*, *Rom.* 1. 31. favour-

favouring the wicked; whether it be directly approving them, as 1 *Tim.* 5. 22. laying on of hands: or being an instrument by action, 2 *Sam.* 11. 16. *Acts* 8. 1. *Saul* consented to *Stevens* death: *Psal.* 50. 18. thou art partaker with the adulterer; whereas we ought to find fault with offenders, *Levit.* 19. 17. For as *Augustine* saith well, *Quemadmodum malus sermo ducit in peccatum, sic silentium relinquit in peccato.*

6 *Defensio*, *Prov.* 24. 24. and *Prov.* 16. 29. *Psal.* 55. 22. *Esay* 5. 20. that call good evil, and evil good, excusing it, as *Ezek.* 13. 10. and 16. dawbers: an example hereof we have, 1 *Kings* 22. 6. and 11.

II. In lawfull things also another mans sinne we may be partakers of. For if that we are to do, be not in the Commandments, and we know that the use thereof will offend our brother,

ther, and be a ſtumbling-block unto him, we muſt not uſe it for his offence. But if it be in the Commandment, we muſt do it whatſoever come of it: For as *Auguſtine* ſaith, *malo ut ſcandalum committatur, quàm ut veritas omittatur.*

And thus much of the Extenſion of the Commandments.

For the limitation or reſtraint of the Commandments, it is and hath been much abuſed. As we ſee in the *Phariſees* reſtraining, *Non jurabis* to *non pejerabis*, or *non jurabis per Deum*; but our Saviour reproveth them by the firſt rule of extenſion.

So *Non occides*, that is, ſay they, *non occides innocentes*: but Chriſt by the third rule of extenſion ſheweth, that it reacheth to anger, which is æquipollent to murder.

So for Adultery they would have as many wives as they liſt; but Chriſt by the fourth rule of

of extenſion taketh away the means of adultery, that we muſt not look on a woman to luſt after her.

So that we may erre in reſtraining too much: and therefore in reſtraining we muſt obſerve theſe three rules.

1 *Diſpenſation*: And this is rather Gods right then other Princes; for God doth according to equitie, but they oftentimes by affection. We ſee God himſelf diſpenſed with the ſecond Commandment, in ſetting up the brazen ſerpent: but this rule is not for our times to follow examples that are diſpenſive, unleſſe we have the like diſpenſation.

2 The ſecond rule of reſtraint is from the nature of the precept affirmative or negative, the affirmative bindeth us not *ad ſemper*, as the negative doth; and this rule is ſure and infallible.

3 The

3 The third rule is altered by divers occasions, and is called *Antinomia*, a conflict of laws, when one law is opposite to another, and so one of them must needs have a restraint.

And for our direction in this restraint, we must understand that *Nemo est inter duo peccata, quin pateat exitus sine tertio.*

And we may obtein this *exitus*, or deliver our selves on this manner.

1 If the precepts that seem repugnant may be agreed, there is no more to do, but to reconcile them: wherein *Herod* erred, for he needed not to have performed his promise, for his oath was no oath.

2 If they cannot be agreed, *agat id ad quod est obligatus*: for God hath ordained things in their order, 1. his own glory which passeth every mans salvation: 2. our salvation: 3. the salvation of others: and every one

one of these must be respected in his order, first, Gods glory; secondly, our own salvation; and thirdly, the salvation of our brethren.

And this Antinomia we may consider

1 Between the first and fifth Commandment, but this conflict is easie; for how can we obey man, when God which is stronger holdeth us back? And again, we are not bound to obey them further then they are bound to obey God, so that our rule must be, Honour them, so as God be not dishonoured,

2 Between the three first Commandments, which are perpetuall, and the fourth which is temporall: Every mans reason will preferre the perpetuall before the temporall.

3 In the second table, *Thou shalt not kill*, and yet we must give *cuiq; debitum*, to every man his due that he deserveth: and some

ſome deſerve death, and therefore it were injuſtice not to give it them.

Or elſe we may anſwer, that it is Gods cauſe to execute the juſt office and duty of a Magiſtrate: and we may do that in Gods cauſe, which we may not do in our own. And it is Gods Commandment, that he that will not have the direction of the Law, muſt have the correction, *aut faciendum, aut patiendum*, as we have ſhewed before.

There are yet three generall things to be noted in every Commandment.

I. That they are all in the ſecond perſon ſingular.

Whence we learn,

1 That they appertein to all alike.

2 That they muſt be particularly applied.

II. That they are all with the verbe of the future tenſe.

Whence we obſerve,

1 That

I. That we have broke them in times paſt.

II. That the keeping of them ſhould continue with us for ever, even ſo long as it may be ſaid, *Thou ſhalt*.

III. That they are for the moſt part of them negative.

Whence we note

1 The confirmation of the rule of extenſion to include the affirmative: for *qui prohibet impedimentum, præcipit adjumentum*

2 That we are more fit by nature to receive a countermand then a commandment; becauſe we are by nature full of weeds which muſt be rooted out before any good thing can be planted in us.

And now to come to the expoſition of the Coumandments themſelves.

THE

The firſt commandment.

THE firſt Commandment hath in it three things.

1 We muſt have a God.

2 Him for our God.

3 Him alone, and none elſe.

1 We muſt not be our own gods, for ſo came the firſt miſchief, *Dii eritis.* So that we muſt not do or judge after our own affections, but acknowledge a ſuperiour to teach us to know good and evil: and when it teacheth, obey: for ſo religion doth follow God.

2 All other gods are no gods, and therefore their ſervice errour, and their religion falſe.

3 None but he can reward

and punish as he can: and therefore he alone must have the glory.

Object. Seeing idoles are nothing, 1. *Corinth.* 8. 4. and therefore no gods, and all things in the world are no gods; it may seem strange to bid us have no other gods, when there are none.

Answ. To have, is to acknowledge or accompt; so the meaning is, we must not have any other gods in accompt or estimation: we must accompt nothing as god, but God alone.

God the Lord we must have for our God, and him alone: and him we must have in knowledge and in regard.

For the first commandment is divided as the soul is. Now the soul hath two parts.

1 The mind or understanding, whose duty is to know God; for *ignoti nulla cupido*: and knowledge breeds faith.

2 The

2 The will and affection, whose duty is to regard God, and to love him. So God must first be known, then loved, and love breeds obedience.

God is known by his attributes, which are 10. *Majestie, Truth, Unchangeablenesse, Will, Justice, Mercy, Knowledge, Power, Ubiquitie*, and *Eternity*.

The two essentiall attributes are

his { *Justice* / *Mercy* } of these we must have { *know-ledge.* / *love.* }

If to *Justice* and *Mercie* we adde the other eight, we shall know him the better, and love him the more.

From *knowledge*

apprehending { *Justice* / *Mercy* } cometh { *fear* and *humility.* / *hope* and *love.* }

The fruit of { *hope* / *love* } is { *invocation in prayer.* / *obedience* and *patience.* }

First for knowledge.

Knowledge.

The Law is *doctrina agendorum.* Every action must be with a motion, every motion with a will, will with a desire, desire with knowledge: therefore take away knowledge, and take away all.

Some argue out of *Act.* 17.30. *That God regarded not the time of that ignorance*: and so labour to excuse ignorance, as no sin, when it is (as they call it) invincible; namely,

1 In children, { which have not the use of reason.
2 In fools, }

3 In them which have lost their knowledge by disease or sickness.

4 When the means of knowledge cannot be had. But this is not invincible; for the law of nature

nature may teach them. But indeed none of theſe can take away the ſin; they onely leſſen the ſame, and excuſe *à tanto*, but not *à toto*.

But there are two kinds of ignorance worſe then theſe; namely,

1 *Affectata ignorantia*, Pſal. 36. 3. When they will not underſtand; and this many skilfull men have, being deſirous to remain in an errour or a ſin, *nectunt argumenta* in defence of it.

2 *Supina ignorantia*, retchleſſe ignorance, *quando habent à quo diſcant, & tamen non diſcunt.*

To know God aright, we muſt *removere impedimenta*: Within us, our own reaſon, *Deut.* 12.8. *Eph.* 4.17. 2 *Cor.* 1.11. Without us, traditions, 1 *Pet.* 1.18. cuſtomes of the time, or faſhion of the place, 2 *Chron.* 17. 4.

Thus much of knowledge.

Now the fulneſſe of knowledge bringeth a ſecond duty

which is a full perſwaſion, a conſtant faith.

In Divinity there are three kinds of faith.

1 *Generall*, *Heb.* 11. 6. That God is.

2 *Legal*, To believe the Law, the promiſe, the puniſhment, and the reward, *John* 5. 16.

3. *Evangelical*, which is not for this place. We are now to ſpeak *de fide legali*, whoſe object is *Heb.* 4. 2. *the Word of God.*

Faith is *cœleſtium*, and *terreſtrium*: the ſecond a means to the firſt.

To *fides terreſtrium* there are ſometimes means, and ſometimes none.

We muſt believe whether we have means or no means. If we have means, we muſt uſe them; not ſeek extraordinary, when we have ordinary.

But yet not truſt in the means;

means; neither our art, *Ab.* 1. 8. our goods, *Job* 34. 21. mighty men, *Pſalm* 146. 3. But,

1 For a right judgement of them, *Deut.* 8. 12. we muſt know that it is not bread, but Gods decree nouriſheth.

2 For the right uſe of them: becauſe without Gods bleſſing they are nothing; therefore ſeek ſtrength for them from a further power, then is in them, 1 *Tim.* 4. 4.

The duty of faith is to ſtirre up fear.

Fear.

The object of fear is principally Gods judgement and juſtice, in which judgement do concurre all things that may cauſe fear. For it is

1 *Futurum. Matth.* 24. 6. Though all this be thus, and thus, yet the end is to come, and ſhall be worſt.

2 *Propinquum*: Becauſe God

is every where, and all things are naked before him, as it is *Heb.* 4. 13.

3 Above our resistance, *Psal.* 120. 2. 1 *Cor.* 10. 11. and this hath in it four things.

1 Punishment, 2 *Cor.* 5. 10.

2 Fearfulnesse. Violent fire, *Heb.* 10. 27.

3 Suddennesse, 1. *Thess.* 5. 3. *Prov.* 39.

4 It is without remedie.

Now as judgement is the object of fear, so because *metuitur ille qui malum infligere potest*: therefore in God we consider

1 his authority; he is a King, *Mal.* 1. 6. God above all, *Esa.* 49.

2 his power; mighty and furious.

3 that we all lean and depend upon him; and he seeth and knoweth all our faults.

Fear is of two kinds

1 *Timor servorum*, of a defect

feet in our ſelves, and this a good fear, *Rom.* 8. 15. It is beſt of all to be a ſonne, but better a ſervant then an enemie: as *Auguſtine* ſaith, *Si non potes propter amorem juſtitiæ, fac propter timorem pœnæ.*

2 *Timor filiorum*, which proceedeth of love, *Pſal.* 19. 9. Love caſteth not out this fear, 1 *John* 1. 18. But we muſt make, it as *Solomon* ſaith, *Prov.* 1. 7. the beginning, and *Eccleſ.* 12. 13. the end of all.

Here are forbidden hardneſſe of heart, *Eccleſ.* 8. 12. and want of fear, *Pſal.* 50. 21.

The means to beget fear in our hearts are

1 The conſideration of ſuch Scriptures as ſet forth Gods Judgements, *Heb.* 5. 4. *Iſa.* 66. 8.

2 The conſideration of thoſe *tria noviſſima*:

1 Our end by death *Pſalm.* 90. 12.

2 Our account after death, 2 *Cor.*5.10. *Heb.* 9.27.

3 The terrour of hell-torments.

The example of Gods judgements for ſinne.

1 Upon the whole world which he had made.

2 Upon his Church the quinteſſence of the world, when they ſinned in the wilderneſſe.

3 Upon his Saints the quinteſſence of his Church: as *David* his beloved.

4 On the angels in heaven offending.

5 On his ſonne when he took our ſinnes upon him, and felt the bitterneſſe of Gods juſtice: of which one ſaith well, *Magna amaritudo peccati, quæ tantam amaritudinem peperit.*

After fear cometh humility. Humility was reſembled of old by caſting duſt aud aſhes on their

their heads, as not worthy to be above the ground.

True humility is to give all glory to God, and none to our ſelves, from whence will follow exaltation, *Luke* 14. 10.

The graces of God are compared to waters, *Iſa.* 12. 3. *Rev.* 7. 17. and as waters poured upon hills will not ſtay but run down to the loweſt places and fill the valleys, ſo ſay *Auguſtine* and *Chryſoſtome*, the graces of God deſcend unto the lowlieſt and humbleſt, and abide not with any other.

Humiliation cometh by knowledge of our ſelves what we are, and what we ought to be: which truly to know, is the true γνῶθι σεαυτόν.

The nature of true humility is,

1 To aſcribe nothing to our own power, *Deut.* 8. 17.

2 Nothing to our own merit, *Deut.* 9. 5.

Hu-

Humility teacheth us to deny our ſelves, *Matt.* 16.24. to go *in fundum* into the centre of the earth, and there to ſee *noſtrum nihil*; and ſo reſigne our reaſon as not worth obeying, and our will as not worth the following.

Humiliation hath this priviledge, that he that is thus made low cannot fall: for there is nothing lower then the earth, and ſo no fear of the threats of cutting or caſting down.

And it hath alſo the promiſe of exaltation, which paſſeth reaſon: But God that made all of nothing, and light out of darkneſſe, hath made humiliation the way to exaltation. The humble ſhall be exalted, but *ſuperbus miſer indignus miſericordia.*

Humility comprehendeth three things.

1 *Humiliationem cordis*: to deſire that God may have all the glory.

2 To

2 To reſtrain our appetite from deſire of degrees of excellency.

3 Submiſſion to our brethren, *Pſal.* 131. 1. *Phil.* 2. 3.

Pride.

Pride, the contrary to humility, is either in the ſubject, or in the object. In the ſubject; in ſuperiours diſdain, as *Saul* to *David* in the triumph. In inferiours murmuring, as in Korah.

In the object, and that either in reſpect of the gifts, whether they be outward or inward; or in reſpect of ſomething, which onely ſeemeth, and indeed is not, as *Revel.* 3. 17. *Laodicea*, worſe then the devil, for he had ſomething to be proud of.

Satan ſaith of himſelf, *Iſa.* 14. 14. *Ero ſimilis altiſſimo*: and to our firſt parents, *eritis ſicut dii*, Gen. 3. 5. But we muſt learn not *ſimilis Deo*, but *humo*, that is, *humilis*.

Pride is in five things.

1 In thinking we have that which

that which we have not, *Revel.* 3. 17. *Laodicea.*

2 In thinking every little good we have greater then it is, 2 *Corinth.* 10. 4. *Ezek.* 25. 21.

3 To attribute that we have to our own power, as did *Nebuchadnezzar*, *Dan.* 4. 27.

4 To make our selves the end of that we do, or of that we have, as did also *Nebuchadnezzar*, *For the honour of my majestie.*

Of these two last there are two signes,

1 If, being rebuked for misspending Gods blessings, we say they are our own, and we may do with our own as we will.

2 If we murmure against God when he taketh away any of his gifts from us. For seeing we have nothing but that God hath lent us, we must be content to pay him that we ow him.

3 To

3 To give more excellency to our ſelves then to others. This was the *Phariſees* fault, though he did attribute all to God, yet he ſaid he was better then other men, *Luke* 18.11.

The means to pride are

1 Becauſe thoſe things which ſhould humble us puff us up, and make us proud.

2 Whereas other ſinnes are in baſe and vile things, pride is in excellent things: and when all other ſinnes are beaten down and conſumed to aſhes, even of thoſe aſhes ariſeth pride: yea we are proud that we are not proud and ſo pride cometh even from humility.

There is alſo forbidden in this commandment conſtrained humility; ſuch as was in *Pharaoh*, who was humble for a time, ſo long as Gods hand was upon him, but no longer. Such men *Bernard* calleth *humiliatos*

atos non humiles.

Neither muſt we be ſo humbled as to give back in a good cauſe, for *detrimentum veritatis non eſt commendatio humilitatis.*

We muſt thus think of the evil that is in us, that our evil paſſeth all mens: Of the good that we have, that there is more in others then in us.

The means to humility.

1 To conſider the baſeneſſe of our metall, that we are but duſt and aſhes, and this will bring us to that humility that is in the brain.

2 To bring it into our heart, we muſt conſider that we are ſinners, bondmen and ſlaves to Sathan, not having in us one good thought.

3 To conſider our afflictions and diſeaſes, the forerunners of death.

4 To conſider the examples of humility, and eſpecially Chriſt,

Chriſt, whoſe birth, preaching, miracles, and death, were all in humility.

Signes of humility.

1 In ſpeech, not to talk of high matters, and proud things, *Phil.* 4. 11.

2 To ſet ever before us *bona aliena, & mala noſtra.*

3 To ſuffer backbiting and ſhame, *Pſal.* 34.

4 To be content to be condemned that God may have the glory.

Now as out of knowledge apprehending Gods juſtice came fear: ſo out of the ſame, apprehending mercy, cometh hope and love.

And as true fear is *timor humilians* joyned with humility: ſo true humility hath joyned with it hope, leaſt it ſhould drive to deſpair; as in *Judas*, *Matth.* 27. 5.

To hope is to look for Gods mercy

mercy, which is *porta ſpei*; whence all good things come.

Faith in reſpect of our weakneſſe bringeth fear; and in reſpect of Gods mercy bringeth hope.

Faith believeth the promiſe: hope looketh for it: for that may be believed, that is not hoped for, as hell.

Of faith, hope, and charity *Bernard* ſaith,

Fide } *repoſita ſunt bona:*
Spe } *mihi reſervantur.*
Charitate } *curro ad illa.*

Fear cometh by the faith of the Law, and hope by the faith of the Goſpel.

The uſe of hope is twofold.

1 That we reſt in hope in this life.

2 That we reſt not here, but look for a better.

As our life is a ſea, hope is compared to an anchor, where-

by

by we hold faſt.

As it is a warfare, our hope is an helmet to ſave our heads from hurt.

As the body liveth *ſpirando*, ſo the ſoul *ſperando* : and if it come once *deſperare*, then the party is in a miſerable caſe.

In hope three things are to be regarded.

1 We muſt take heed, that as we went out of our ſelves by fear, ſo we do not by hope return to hope in our ſelves ; but our hope muſt be in God. *Pſal.* 39. 7. 1. *Pet.* 1. 21.

2 It muſt be of things to come; for hope that is ſeen is no hope, *Rom.* 8. 24.

3 The things we hope for muſt not be looked for with ſecurity, as if it were an eaſie matter to be atteined : But 1 *Cor.* 9. 27. we muſt *chaſten our bodies, and bring them in ſubjection.*

In

In the nature of hope there are

1 Joy, becauſe we hope for that which is good.

2 Grief, becauſe the good we hope for is delayed. Now becauſe *dilatio boni habet rationem mali*, therefore our hope cannot be ſecure.

And the remedy of the delay is onely patience, as *Auguſtine* ſaith in *Pſalme* 3. *6. Suſtine tu ipſum qui ſuſtinuit te: Si ſuſtinuit ille te dum corrigeres vitam malam, ſuſtine tu illum dum coronet vitam bonam.* And therefore hold faſt, *Heb.* 10 23.

Baſil compareth the Goſpel to a net, and fear to be the lead which maketh it ſink, and keepeth it ſteddy; and hope the cork which keepeth alwayes above: without the lead of fear it would be carried hither and thither; and without the cork of hope, it would ſink down.

For

For outward things, or Gods temporall gifts, there is a desire lawfull, when God giveth lawfull means to come by them: but we must take heed that we do not *malè agendo quærere.*

The object of hope is *bonum* { *possibile,* *arduum.*

That good we look and hope for is to come, or else it were no hope; and not onely *futurum,* but *arduum,* hard to come by: possible, but hard.

Presumption.

And from these two come two extremes of hope, which are here forbidden, *presumption,* and *desperation.*

The first extreme is, when we consider it to be possible but not hard, and so wax idle, and fear not, but fall to presumption.

This Presumption is

1 When we presume of our selves, and our own strength, whereas we must know that there

Psal. 30. 6

there is *gratia præveniens*, before we can do any good: and so also *gratia perficiens*, to continue in well doing, and to bring it to perfection. So that of our selves we can do nothing, *nisi gratia præveniat, & subsequatur.*

Psal. 23. 6.

2 When we presume of others, and hope of help from them: whereas we must know that if God will strike, no man can withstand him. *Fiduciam hominicum Deo præstat solus Deus homo.* i. *Christus*, for he is the onely shield between us and Gods axe.

Psal. 18. 13, 15.

3 When we presume upon God, not grounding our selves upon his Word, which begetteth faith, and faith begetteth hope. And this is a false hope to presume upon Gods mercy without repentance for our sinnes, or amendment of life.

Desperation.

The second extreme is, when we consider this *bonum*

num futurum to be hard, & not possible to be atteined ; And this is called *desperation*. And is

1 That which cometh of sensuality ; when this *bonum futurum* hath either no tast unto us, or it is not esteemed by us : this is *Epicurisme*. Let us eat and drink, to morrow we shall die.

2 That which cometh of too great sorrow, when we imagine that there is such a thing in the creature, as exceedeth the power of the Creatour ; which was *Cains* errour. For Gods mercy is greater then our misery : it is above all.

The fruit of hope is prayer.

Interpres mentis oratio; è spei operatione oratio ; precibus non passibus itur ad Deum. Therefore *ascendat oratio ut descendat gratia.* *Prayer.*

By

By prayer is not onely meant open prayer, which is called the
Hoſ. 14. 3. calves of the lips, (which is not in this firſt commandment) but the inward meditation of the heart, 1 *Cor.* 14. 5. *Eſa.* 38. 14. *Rom.* 8. 26. the groning of the ſpirit, and private prayer in private families.

Prayer is called *clavis diei*, and *ſeranoctis*, the key to open the day, and the barre to ſhut in the night.

It works miracles in all the Elements.

In the air. *Elias* by prayer ſhut up the middle region that it could not rain, 1 *King.* 17. 1.

In the fire, 2. *King.* 1. 10. Prayer brought fire from heaven to deſtroy the captains and their fifties.

In the earth, *Pſal* 106. 17. At *Moſes* prayer the earth opened, and ſwallowed *Corah*, *Dathan*, and *Abiram*.

In

In the water. *Exod.* 14. 16. the Red Sea was divided by prayer.

In the heavens. The Sunne stood still; as we reade *Joshua* 10. 12.

In earthly things. *Exod.* 17. 11. when *Moses* held up his hands, *Israel prevailed.*

In death. *Esa.* 38. 5. *Ezekiah's* life lengthened.

With God himself. *Exod.* 32. 10. when *Moses* prayed, God as though he suffered violence, bad him *Let me alone.*

Quest. But how may I miserable man be bold to pray to the eternall God?

Answ. As one saith, *Non tuâ præsumptione, sed divinâ permissione:* for God commandeth it *Psal.* 50. 15. And if we pray we shall be delivered out of trouble, *Psal.* 91. 15. *Act.* 2. 21. but if we do not, we shall be cursed, *Jerem.* 10. 25.

But if we joyn these two

places together, *Matth.* 7. 8. *Unusquisque qui petit accipiet*, and *John* 17. 23. *Quæcunque petieritis*; it will make us pray with great confidence, if *omnis omnia accipiet.*

Invocation is here commanded; wherein is,

1 A lifting up of our soul to God with confession of our sinnes, *Psal.* 25. 1.

2 A pouring forth of our hearts to declare our desires, *Psal.* 142. .

Prayer is either
- 1. petition for
  - ourselves,
    - *deprecatio*, δέησις.
    - *precatio*, προσευχή.
  - others, *intercessio*, ἔντευξις.
- 2. Thanksgiving, εὐχαριστία.

Deprecation.

Deprecation must be as *James* 5. 13. in time of affliction, or fear of evil; because *Remotio mali habet rationem boni*; and so cometh

cometh under hope, and so to be prayed for.

Deprecation is in three things.

1 *Ut malum avertatur, Dan.* 9. 16. to prevent an evil before it come.

2 *Ut malum auferatur*: To be delivered out of it, *Psalm.* 25. 21.

3 *Ut minuatur.* That it may be no more then we may be able to bear it, *Psal.* 85. 4.

We must not say as commonly we do, I would I were out of the world: but as Christ prayed for his Disciples, *John* 17. 25. not that he would take them out of the world, but deliver them from evil. And so doing, we have Gods promise, not to be tempted above our strength, 1 *Corinth.* 10. 13. for either our strength shall increase as the crosse increaseth, or else our trouble shall diminish.

Precation.

Precation is the desiring of something that is good: and this is very usuall in the Psalms. It hath three degrees.

1 To give to them that want.

2 To stablish and confirm them that have.

3 To increase it in them that have little.

Here we must observe certain steps: first, pray for the Holy Ghost, and then for temporall things, *secundùm voluntatem ejus*: and here *resignatio* is an excellent virtue: to submit and resigne all we have, yea, even our selves into Gods hands, 2. Sam. 15. 25. *Here am I, let him do to me as seemeth good in his eyes.*

Quest Answ.

But doth *omnis omnia accipere?* Surely many ask and receive not: and then seeing God hath commanded us to ask, and if we do not ask he is offended with us; surely therefore the cause why we receive not must be in our selves, and in our asking.

So

So that in asking this we hold,

1 That it is not a demonstrative signe of grace and favour alwayes to have our prayers heard, and our requests granted, *Psal.* 78.29 and that the devils sometimes have their requests.

2 We must know, that the denying of our requests is not a signe of reprobation; as we see in *Paul*, 2. *Cor.* 12.8. and that God doth not deny us our just requests, but deferre the granting of them, that we might ask more earnestly, and esteem them more highly; for *Desideria dilatione crescunt & citò data vilescunt.* Or else God deferreth the granting of our requests to bestow a better thing upon us, as grace to *Paul.* Or if our requests be not made aright, then they are like childrens prayers, that will ask a knife to hurt them, as well as bread to feed them, and those things *non*

accipiendo accipimus.

Interceſſion.

Interceſſion is to pray for others: of this *Auguſtine* to *Ambroſe, Frater, ſi pro te ſolùm oras, ſolus pro te oras; ſi pro omnibus oras, omnes pro te orant.* For the Church, *Pſalm.* 122.6. for governours. *Rom.* 15.30. for our naturall brethren, 1. *Joh.* 5.16. for our enemies, *Matth.* 5.44.

And theſe prayers are moſt effectuall, for *qui pro aliis orat, is pro ſe laborat*: for though it profit not them, it ſhall profit himſelf; his prayer ſhall be turned into his own boſome, *Pſalm* 35. 13.

Thankſgiving. Eſa. 65. 24. *Matth.* 7.8 *Pſal.* 116.12.

Thankſgiving is the laſt point of prayer: Gods glory is the chiefeſt end: and therefore whether we receive before we aſk, or when we aſk, it is reaſon we conſider *Quid retribuam?*

The Heathen could ſay, *gratus animus eſt meta benignitatis*: And it is the condition of the obliga-

obligation wherein God hath bound himſelf by his promiſe to heare us, *Pſal.* 50. 15. *thou ſhalt glorifie me*; ſo that if thou doſt not glorifie him by thankſgiving, thou breakeſt the covenant, and art an uſurper.

Thankſgiving ſtandeth in foure things.

1 Confeſſion, that we have received it from heaven, and not from our ſelves; as *Auguſtine* ſaith, *Ut is qui confitetur habere ſe quod non habet, eſt temerarius; ſic qui habere ſe negat quæ habet, ingratus; idcóque utendum eſt ut datis non ut innatis, ut alterius non noſtri.*

2 Contentation, when we reſt in the gifts of God, and are ſatisfied with that which we have, *Pſal.* 16. 6.

3 Annunciation, to tell it to others what God hath done for us, *Pſal.* 66. 14. in the congregations, *Pſa.* 111. 1, yea to all nations, *Pſal.* 56. yea to all poſte-

ritie, *Pſal.* 22. 31. not to keep cloſe the graces of God.

4. Exhortations to others to do the like, *Pſal.* 95. 1. and if there were no men, we ſhould call upon the creatures, *pſal.* 148.

Thanks is never truly given to God, but there is a better thing received; as *Bernard* ſaith, *Aſcenſus gratiarum eſt deſcenſus gratiæ*: and grace fails when our thanks fail.

But to ſpeak a little more concerning that queſtion, *quare non omnis omnia accipit quæ petit?* for the matter of our petitions

Right invocation muſt be,

1 *Animata*, our hearts ſet upon it, therefore it is that *David* chargeth his ſoul to praiſe the Lord: our prayers muſt be with underſtanding, or elſe they are without life, therefore ſaith *Paul, I will pray with the ſpirit and with the underſtanding alſo* 1. *Cor.* 14. 15.

2 Our prayer muſt be conſtant, not like the waves of the ſea: but ſeeing prayer is *in erpres ſpi* and *abbreviariũ fidei*, therefore it muſt be as an anchor to take faſt hold, not wavering or ſlipperie, *James* 1. 6. *Pſal.* 145. 18.

3 With humility, or elſe it is no prayer: a form whereof we have *Dan* 9. 18.

4 We muſt not make abſurd prayers, *orationes ſine ratione*; namely, when we do *accedere pro pace, ſive pro remiſſione peccatorum, & ipſi peccata retinemus*, as *Tertullian* ſaith: How can we ſay to God forgive me, and to our brother pay me? We muſt give therefore if we will receive; and We muſt forgive, if we will have forgiveneſſe, *Prov.* 21. 13. *Matth.* 11. 25.

5 We muſt not ſet dayes to God, wherein if we be not heard we will leave prayer and God too, but we muſt pray continu-

ally without fainting, 1. *Theſſ.* 5. 17. *Luke* 18. 1.

Means to Prayer.

Prayer is the means of all other graces; therefore it hath no means, yet helps it hath.

1 To conſider our own imperfections; to have as it were a table of our wants.

2 To conſider Gods benefits, to have a regiſter of them.

3 Faſting, which is as it were the wings of Prayer. As *Auguſtine* ſaith, *Jejunium orationis robur, oratio vis jejunii.*

4 To deſire other mens prayers to help us, as one ſaith, *ſi oratio tua fulmen ſit, aſſcendat ad cœlum ſola & per ſe; ſi non, ſit grando inter imbrem*; that is, aſſume the prayers of the godly.

After the obtaining of that which we pray for, followeth *Love*: & whereas we ſaid before that to love a thing, was firſt to know it, and then to eſteem it; this

this eſteeming doth properly appertain to love.

Love is 1. *Concupiſcentiæ*, when we love to the end to receive ſome good thing of him whom we love, called *amor mercenarius.*

2 *Benevolentiæ*, without reſpect of any good looked for, called *gratuitus.*

Others divide Love to be,

1 *Quoniam*, becauſe he hath heard our voice.

2 *Tametſi*, though he kill us, *Job.*

We may alſo diſtinguiſh love, as if we ſhouldbe ſaid to love our meats and our friends.

In the one we love our own good, *quod cupimus.*

In the other, to do them good *quibus benevolumus.*

The Apoſtle ſaith, 1 *Cor.* 15. 46. *That is not firſt which is ſpirituall, but that which is carnall.* Which *Auguſtine*, *Baſil*, *Ambroſe*, and *Bernard* referre to faith

faith, & love: ſhewing that *Cæſars* virtues were in greater accompt then *Cato's*; *Cæſars* being courteſie, affabilitie, clemencie, liberalitie, &c. *Cato's* conſtancie, faithfulneſſe, juſtice, &c. becauſe theſe reached not to the commodity of others, as the former did. That which is naturall will be firſt *concupiſcentia*, before it be *cupiditas*.

And becauſe *nemo repentè fit ſummus*, we muſt take this *amor mercenarius* as the inchoition and mean, whereby to attain to the other, which is *gratuitus*.

Love is the greateſt virtue, even above faith and hope.

1 In breadth; for faith and hope are within the bounds of mans perſon, but love is to God himſelf, and from him to our friends, yea our enemies; *Beatus qui amat te, & amicos in te, & inimicos propter te*, ſaith *Auguſtine*.

2 In length; where the other

ther end with life, love is after this life, even in heaven.

And whereas faith and hope are in us, but not in God at all, love is in God; yea he loved us first, as *Bernard* saith, *Nescioquid amore majus: deduxit Deum de cœlo, hominem invexit in cœlum, Deum homini pacavit, hominem Deo reconciliavit.*

And then seeing *magnes amoris est amor*, and God hath loved us first; great cause have we to love God again, who hath loved us,

1 *Prior*, *John* 4.19. *Durus est qui amorem non rependit.*

2 *Tantus*, as *Aug. non licet conari exprimere quantus.*

3 *Tantillos*, as small as could be; even before we were, *Rom.* 9. 11.

4 *Tales*, *Rom.* 5.10. when we were enemies.

5 *Tantum*, as we may see in God,

1 The father, his *tantum*, *Joh.* 3.16.

3.16. *sic*, so greatly, that he spared not his own Sonne.

2 The Sonne, his *tantum*, content to leave heaven, and to come down and suffer,

1 Ignominie, *Matth.* 27. 63.
2 Povertie, *Luke* 9. 58.
3 Sickneſſe, *Eſay*, 53. 45.
4 Hatred, *John* 5. 18.
5 Death it ſelf. *John* 15. 13.

And all for our ſakes, for the love he bore us.

3. The holy Ghoſt, his *tantum*, to come and dwell with us when Chriſt left us, *Rom.* 5. 5.

So that we may ſay, *What could God do more?*

6. *Gratis*, *Pſal.* 16. 2. he can receive nothing of us but love; *Nihil autem decentius quàm ut amor amore compenſetur.*

Now how much ſhould we love God again?

Bernard anſwereth this queſtion; *Quia feciſti me, ideo me tibi debeo; nunc autem cùm renovaſti, quantum? Dicto me feciſti, ſed renovaſti*

renovaſti multis dictis, factis, paſſis: And with the ſecond making there came the gift of God himſelf; *Niſi dediſſet ſe pro te; non reddidiſſet te tibi: Si me ſolum mihi reddidiſſet, potui me illi denuo; at cùm ſe mihi, quid illi reddam?* Yet that which followeth is our comfort, *Etenim ſi non poſſim quantum debeo amare, ultra quod poſſum, ſi poſſim, velim; & ſi minus reddo, quia minor ſum, quia tamen totâ animâ diligo, nihil deeſt.* And ſo this we muſt labour to attain unto, to love him with all our heart, and all our ſoul.

Our love to God may be examined by this, whether we be *contenti lege Domini*; for *qui regem amat, legem amat*; and ſo it is with God and his Law.

The contrary to this is *amor mundi*, and *amor ſui*.

Means of Love.

Amongſt many, one means to

to make us love God is the consideration of the profit we shall reap by it: He hath given his Sonne for a price, his Spirit for a pledge, and he reserveth himself for a reward, *Dedit Filium pretium pro nobis, Spiritum sanctũ testem, & seipsum pro nobis servat daturus coronam.*

Signes of love are

1 To think of God with a deep thought, a long thought, and an often thought, *cogitatione profundâ; continuatâ, crebrâ,* for *Matth.* 6. 21. *ubi thesaurus, ibi animus.*

2 To esteem well of the pledges of Gods love, the Word and Sacraments.

3 *Vbi amor ibi oculus*, as *Esaus* eye was on the pottage, *Gen.* 25. 31.

4 A grief for Gods absence from us, *Psal.* 120. 5.

5 Not to think the time long that we serve him, as *Jacob* becauſe

becauſe he loved *Rachel*, thought ſeven years a ſhort time, *Gen.* 29. 30.

6 To be afraid to looſe him. *Quod cupis habere, times perdere: cuicunque cupis conjungi, ab eo times ſeparari.*

7 To be grieved when we think we have loſt him, and feel not our former comfort.

8 To have a care to recover Gods love again. *Pſal.* 132. 4.

9 If we can be content to love God ſo much the more, if all men beſide our ſelves ſhould hate him, as *Pſal.* 119. 127.

10 If neither water can quench it, nor fire conſume it, but we can forgo all for it.

Now the two effects of love are obedience, and patience.

Of obedience *Gregory* ſaith, *probatio dilectionis eſt exhibitio operis.* Obedience then as the active, and patience as the paſſive, do both depend upon love.

Love

Love between equalls is called *amicitia*, but where one party is superiour, *reverentia*, or rather *observantia*, the naturall act whereof is obedience.

And though Christ be our friend and our brother, yet the Apostles call themselves his servants, and *Rom 6. 16. Whom ye obey, his servants ye are.*

In the Lords prayer in the first petition, we desire to glorifie Gods name: and that is by the Kingdome of God coming, and that cometh by doing his will, which is obedience.

Nihil facit bonos vel malos mores, sed boni vel mali amores, Augustine.

The causes of all evil, and of the want of obedience are these, { *Amor malè inflammans.* *Timor malè humilians.*

That our obedience may be true, there must be *idem velle*, and *idem nolle* betwixt God and us,

us, suffering all our actions and all our wils to be ruled and directed by Gods will.

Though sacrifice be acceptable unto God, yet obedience is better then sacrifice.

1 In obedience *offertur propria voluntas*: that which is our own, as it is dearer to us, so it is better accepted of God: but in sacrifice, we offer strange flesh, and not our own.

2 In obedience we offer up our selves a living sacrifice: in the other, dead flesh of slain beasts.

3 In sacrifice the things may be our own, but in obedience we offer our selves: and *obedientia non potest plus dare quàm dedit; dedit enim se.*

4 Obedience is *juge sacrificium*, a perpetuall mortifying of the will, reason, and members, &c. whereas sacrifices are consumed in an houre.

Obedience is a compound word

word of *ob* and *audio*: and the rule of compounds is, *in compositis & copulativis utrumque faciendum.*

We have great reaſon to heare him, becauſe he heareth us: neither can we heare a better Counſeller. And if we heare not him, we ſhall heare a worſe: for *oves qui non audiunt paſtorem, incidunt in lupos*: They that will not follow the Shepherd to the paſtures ſhall follow the Butcher to the ſhambles. And the next thing in obedience is to keep that we heare.

The degrees of diſobedience are,

1 *Negligentia ubique culpabilis*, Matth. 22. 12.

2 *Contemptus ubique damnabilis*, Luke 14. 18.

Signes of obedience.

1 If we obey in Gods Law, as well that point which the Princes Law doth not take hold

hold of, as that which it doth; as namely the third and fourth Commandments.

2. If in thoſe things wherein God ſeemeth to ſtrive with nature, we follow God, & preferre him before our parents, our brethren and kindred, as *Abram* did.

The ſecond proper effect of love is *Patience*, 1. *Cor.* 13. 4. It is a fruit of love.

A Heathen man ſaid, *Non amo quenquam, niſi offendam:* for ſo I ſhall know whether he love me or no, by his forbearing of me. And *Auguſtine* ſaith, *Qui deſinit ſuſtinere, deſinit amare*

Durum pati: for evil is the object to patience, ſo that patience is never *propter ſe, ſed propter magis bonum*: And this is the reaſon of *Chriſtianity*, that we ſuffer wrong, and forbear a little pleaſure here on earth, that we may have greater joy in heaven.

heaven: So that *ardor desiderierorum facit tolerantiam malorum.*

We offend against Patience, when we are ignorant of the originall of affliction, and consider not the cause from whence it cometh, and so separate God from being the authour thereof: And,

1 If the affliction be within us we take unto our selves *terrenas consolationes*, our pleasures and our friends, and so labour to drive it away.

2 If the affliction be without; as *Non ex nostro humore, sed ex aliorum facto*, then we think we have injury, and so look not to God that is the smiter, but unto man, that is but Gods rod.

Meansto patience.

1 To consider that we suffer justly, we deserve it, *Luke* 23. 41.

2 As it is just, so it is of faith, in

in regard of the promiſe, *Pſal.* 89. 33, 34. that his mercy ſhall never be taken away.

3 To conſider, that continuall proſperity in temporall things is not alwayes a ſigne of Gods favours, but rather the contrary.

4 Seeing thou canſt not help it, make a vertue of neceſſitie, *Act.* 9. 5. it is hard kicking againſt the pricks: therefore do it willingly, and ſuffer patiently.

And thus much of the firſt point, *That we muſt have a God.*

There remain yet two points:

1 *To have him for our God,* which is *Religion.*

2 *To have him alone,* which is *Sincerity.*

And out of the words *Before me, Integrity.*

And out of the word, *Shalt, Perſeverance.*

Our

Religion.

Our affection is evermore bent to ſome Religion: either an Idole, 1. *corinth.* 8. 7. or the world, 2. *Cor.* 4. 4. or our belly, *Phil.* 3. 19. or money, *Epheſ.* 5. 5. all theſe diſhonour the true God. And therefore it is not enough to have a god, but we muſt have a true God.

In Religion there are three uſuall errours.

1 When we never ſeek more; but in this I was born, and in this will I die; and ſo Religion findeth us, and not we it.

2 When we take unto our ſelves a Religion upon ſome offence, and ſtubbornneſſe to be revenged of ſome injury.

3 When Religion is upon a ſudden found out, and as it were ſtumbled upon without either ordinary ſtudy, or ordinary time.

Queſt. But if a man be born in time of true Religion, what need then

then any more ſearch?

Anſw. I ſay, yet he muſt *probare*, trie and examine it whether it be true or no, which is proportionable to the ſeeking of it.

We muſt ſeek it therefore, and that

1 Before all other things, *Matth. 6. 63.* firſt of all: for it ſanctifieth all other things; we muſt ſeek the Lord while he is near, *Iſa. 55, 6.* leſt while we are ſeeking other things, he be gone further off.

2 With our whole heart, after a ſerious, and earneſt, and hearty manner, *Deut. 4. 29. Jer. 29, 13.*

Having ſought it, and found it, we muſt reſt in it, 1 *Tim. 6. 3.* and make it our girdle, *Epheſ. 2. 10.*

Contrary to this reſting in true religion are

1 Schiſme in things indifferent.

2 Hereſie in great matters.

3 Apoſtaſy, denying and falling from all.

Means to true Religion.

1 Reading the Scriptures, *Act.* 8. 28. *Eunuch.*

2 Prayer, Almes, and Faſting, *Acts.* 10. 10. *Cornelius.*

3 To increaſe our ſmall knowledge, *Acts* 18. 24. *Apollos.*

Signes of true Religion.

Auguſtine in his Book, *de civitate Dei* mentioneth 4,

1 The antiquitie.
2 The purging of the ſoul.
3 The ſmall beginning.
4 The examples of virtue.

Thus much of religion.

Sincerity.

Sincerity is to have God alone for our God; commanded in thoſe words, *Matth.* 4. 10. With all thy heart, with all thy ſoul: So expounding that word *onely*, *Deut.* 6. 17. for he will not give his glory to another.

Our

Our worship of God must be sincere:

1 In respect of the matter, that it be not corrupt, nor mingled with falsehood.

2 In respect of the qualitie or affection, that it be not lukewarm, half hot, half cold, *Revel.* 3. 16. like to them, *Esay* 3. 16. and *Esa.* 28. 16. to whom all things are alike. Double hearted, *Jerem.* 8. 8.

Now for integritie. *Before me.* *Integrity*

This Commandment is by this addition distinguished from the other three that follow: the other concern Gods outward worship, this his inward.

The Lord fashioned the eye, *Psal.* 94. 9. yea, he framed the spirit, *Zach.* 12. 1. and therefore seeth more then the eye or spirit; yea, more in us then we do our selves; and therefore though *bonũ cor ã homine* be *bonum apparens*,

rens, yet if it be *revera bonum*, it must needs be *bonum coram Deo*.

God must have not onely the outward but the inward man, the heart, the inward parts, *Psal.* 51. 6. and in this respect the Kingdome of heaven is said to be within us, *Luke* 17. 21.

God requireth the heart, because from the heart cometh life, and all the faculties of soul and body; and without it all the parts are dead.

Job 1. 2. *Integer* and *rectus* are joyned together: so we must have these two properties, we must be *recti*, straight, not crooked; and *integri*, sound, not hollow, for so is a good work comely both within and without, *Exod.* 14. 25.

Means to integritie.

1 To set God before our eyes continually.

2 To think upon judge-

ment,

ment, and our accompt.

3 To consider that eye-service is nothing pleasing to God, *Ephes.* 6. 6.

4 To consider how Christ gave his heart-bloud for us. Therefore *Bernard* saith, *justè cor nostrum vendicat, qui suum pro nobis dedit.*

Signes of integrity.

1 If we be not *conscii mali* to our selves, and so fear not what men can do unto us, 1 *corinth.* 4. 3.

2 If we continue our strength, and stedfast mind under the Crosse, as *Ezekiah* did, 2 *Kings* 20. 3.

3 If the hatred of sinne begin in our selves, *Rom.* 7. 24.

If we can truly say the two last verses of the 139. Psalme, *Try me, O God, and know my heart, prove me, and know my thoughts, and consider if there be any way of wickednesse in me.* Or a milder triall, *Psal.* 7. 3. *If there be any*

wickednesse in my hands. Or at leaſt *Pſalm* 4. 4. let us examine our own hearts upon our beds.

Perſeverance.

Now for Perſeverance.

The anſwer to *Non habebis*, Thou ſhalt have no other gods, is not *non habeo*, I have no other, but *non habebo*, I will have no other.

Theſe verbs of time, *fui, ſum ero*, may all work in us a fear to ſee what we have been, what we are, and what we ſhall be: eſpecially becauſe we know not whether God will forſake us or not.

Perſeverance is diſtinguiſhed from patience in that the object of patience is *triſtitia crucis*, and the object of perſeverance is *Tædium diuturnitatis*.

Here are condemned.

1 Thoſe that peſevere and continue in an evil thing,

Eſa.

Esa. 5. 11. *Prov.* 24. 26.

2 Those that do at once fall quite away, or if not, yet are wavering and unstedfast, as *Pharaoh* was.

Means to perseverance.

1 As in patience, to prepare our selves against our enemies, *Josh.* 1.

2 To set much by Religion; for if we set little by it, we shall not continue.

3 To desire not to runne in vain.

4 To consider the continuance of the reward, which shall last for ever.

Signes of perseverance:

1 *Non respicere, sed perspicere. Nunquam dicere, sufficit*: for *cùm desinis esse melior, incipis esse deterior*: as they that row against the stream, if they hold still, are carried backward.

2 That which is *Rev.* 2. 19.

If our laſt fruit be more then our firſt, and if we grow from ſtrength to ſtrength, *Pſal.* 84. 7. *Phil.* 1. 9.

Thus much of the firſt Commandment.

The ſecond commandment.

IT teacheth the manner of Gods outward worſhip, and hath in it two things:

1 The preecept itſelf.

2 The reaſon of the precept.

The precept preſcribeth two things:

1 That for his honour in outward worſhip he will have *modum à ſe præſcriptum.*

2 He will have *reverentiam exhibitam* to that manner.

The generall thing here forbidden, is the making of Images:

Images: but a further thing is set down, *col.* 2. 23. invented worship; for (*to make*) in this place signifieth to invent.

The generall thing here commanded, is that we should worship God after the order that he hath prescribed, *Heb.* 8. 5. *Exod.* 25. 40.

For as *Chrysostome* saith, *Non est honor sed dedecus si vel contra vel præter mandatum fiat.*

This that is here commanded we expresse, as *Acts* 3, 22. by hearing of one Prophet, not adding or detracting any thing, *Deut.* 12. 32. not altering any thing, *Jerem.* 2. 11. nor leaving any thing undone, *Deut.* 5. 32.

Herein we have to consider,

1 The Eternall substance.

2 The Ceremonie.

The Eternall substance standeth in foure things.

1 Preaching the Word, which we see hath bin alwayes

uſed, 1 *Pet.* 3. 19. before the Floud, *Noah*, *Act.* 15. 2. In *Moſes* time, *Deut.* 33. 10. In the Prophets time, *Eſay* 61. 1. *Nehem.* 8. 4. *Luke* 4. 16. *Mark* 16. 21. 1 *Cor.* 1. 21.

2 Invocation, called the calves of our lips: which is,

1 Petition, *Gen.* 4. 26. *Geneſ.* 20. 7. *Exod.* 8. 8. this was at the beginning of battel, *Numb.* 10. 35. *Riſe up, O Lord*, and at the ceaſing of the battel, *Return O Lord*: 1 *King.* 8. 22, *Salomons* prayer, and *Luke* 11. 13, *Chriſts.*

2 Thankſgiving; commanded, *Deut.* 31. 19. *Gen.* 24. 27. practiſed: ſo alſo *Exod.* 15. 1. *Pſal.* 95. 2 *Chron.* 7. 6. *Ezra* 3. 10. *Matth.* 26. 30. *Epheſ.* 6. 18. *Col.* 3. 16.

3 Sacraments, *Gen.* 15. 2. *Exod.* 12. *Matt.* 28. 19. Baptiſme, *Matth.* 26. 26. the Supper.

4. Diſcipline, commanded, *Mat.* 18. 18. *Joh.* 20. 22. executed

Acts

Acts 5. 4. by *Peter*, 1 *Cor.* 5. 3. by *Paul*. Rules for it, 1 *Tim.* 5.

Thus much of the Eternall substance.

For the Ceremony, we have foure rules,

1 That the Ceremonies be not many, and those necessary, *Acts.* 15. 20.

2 That the Ceremony be to edifie, not to pull down that which the substance setteth up, 1 *Cor.* 14. 26. *Gal.* 2. 18. and this against prayer in an unknown tongue, 1 *Cor.* 14. 4.

3 That it be for order, 1 *Cor.* 14. 20. and 32.

4 That it be for decencie, 1 *Cor.* 12. 13.

Means to perform this Commandment.

1 To keep *volumen utriusque fœderis*, *Josh.* 1. 8. *legendo*, not the Legend and Scholastical fancies, but to keep the *depositum*, 1 *Tim.*

1 *Tim.* 6.20. without adding or detracting.

2 That we keep it without ſpot, 2 *Cor.* 2.17. 1 *Tim.* 6.14. for one ſpot will marre all, 1 *Cor.* 5.6. we muſt take heed that *Vriahs* altar creep not near the Lords altar, 2 *Kings* 16. 14.

Signes hereof are,

When we ſay or prove nothing in matter of religion but in this manner,

1 As the Prophets did, *Dictum Jehovæ*, the Word of the Lord.

2 As Chriſt, *Matth.* 22.32. by a Syllogiſme.

3 As the Apoſtle, 1 *Cor.* 11. 23. that which we have received from the Lord.

Now whereas to *non facies*, it might be ſaid, *non facio, ſed factum reperio*; it is therefore added, *Thou ſhalt not bow down to them*, by whomſoever they be made, *Thou ſhalt not worſhip thē.*

The

The Romanists leaving the originall of the Hebrew, betake themselves to the Greek translations.

They professe προσκυνεῖν, but not λατρεύειν, because say they, *Matth.*4.10 μόνῳ is not joyned with προσκυνεῖν, but with λατρεύειν, so that we may προσκυνεῖν to Saints. *Objection of the Papists.*

But we say to this, that the devil required no more of our Saviour Christ, but προσκυνεῖν, and therefore unlesse we make προσκυνεῖν proper to God, *Christs* answer will not serve nor be sufficient. *Answ.*

As for their distinction of δουλεία and λατρεία, though it hath been long in the Schools, yet in none of the Fathers, but *Augustine*; of whom, though he were a reverend man, we may say as he saith of himself, he had no great knowledge in Greek or Hebrew.

But to distinguish them aright in deed, δοῦλος is a servant of our

our own, and λάβης is a hired ſervant, and ſo came *Latro* a hired ſouldier of λάβον *merces*, and by the abuſe of their calling, came to that odious name, as it is now uſed.

And the 70 Interpreters uſed it here, becauſe the Iſraelites ſhould not be hired for money to dreſſe and adorn the Images of the heathen, as it was their uſe at that time.

Object. But now the learneder ſort ſeeing this diſtinction fail them, have found out another ſhift, *non colere & adorare imagines, ſed Chriſtum & Sanctos per imagines.*

Anſw. And this was the very allegation of the heathen, *non Idola ſed numen aliquod cui Idolum ædificatur: Lactantius de Orig. erroris cap. 2. Non ſimulacra ſed Martem & Venerem per ſimulacra*, ſaith *Chryſoſt. hom. 18. in Epiſt. ad Eph.*

And indeed it was plainly the errour of the Iſraelites, they would not worſhip the calf, for they

they did not think it to be God, but by the calf they would worship God, the calf being used as a representation of God.

Object. And here the Romanes fly to a third shift, which is, that the ignorant people must have something to help them to remember God.

Answ. But if the people must be put in mind, of what shall it be?

1 Not of the Deitie, for they themselves are wearie of that, and *Hosius* saith, *cap. 66. in decal.* such images crept in, *dormientibus pastoribus.*

2 Not of *Christ* as God, for his attributes are infinite: and that were but to divide Christ, seeing his deitie cannot be painted; and so they fall into that *Anathema*, 1 *Ephe. Concil.*

3 Not of *Christ* as man, and now glorified; for as *Euseb.* saith to *Constantia*, his glorie is now greater then it was upon the mount, when the disciples could not look upon him

4 Not

4 Not as he was man in the fleſh, for that were to teach lies; *Abac.* 2. 18. and it teacheth us to forget his paſſions which cannot be painted.

And if they will remember Saints by them, we ſee to them is denied προσκυνεῖν, *Rev.* 22. 9. and as *Auguſtine* ſaith well, *Si audirent angelos, diſcerent ab illis non adorare angelos*: and we ſee *Coloſſ.* 2. 8. worſhipping of Angels condemned.

Now let us ſee how we ought to behave our ſelves in Gods worſhip.

1 As this Commandment is for Gods outward worſhip, ſo if it be in our hearts, we muſt bring it forth: *bono debetur manifeſtatio*; we muſt not put our candle under a buſhel: *bonum lucis non eſt ponendum ſub malo tenebrarum.*

2 *In copulativis utrumq; faciendum*, and 1. *Cor.* 6. 20. body and ſpirit:

spirit: and the devil knowing that God will be glorified in both, requireth of our Saviour the one, namely, the bowing down of the body, *Matth.* 4. 9. because he knew, if God had not both, he would have neither of both.

3 In the sanctuary, that is in times and places of religious exercises *observa utrumque pedem*, have a care of thy lowest members, much more of our eyes, ears, and hearts.

This outward worship of God is in *Signo*, *Facto*.

The signes of outward worship are two.

1 To empty our selves, and *deponere magnificentiã*, *Job* 19. 6. to take our Crowns, or our glorie, the best things that we have, and to cast it at his feet, *Revel.* 4. 10. 2 *Sam.* 6. 22. *nudatio capitis*. 1 *Cor.* 11. 4. for *pileo donari* was a signe of honour, and peculiar to freemen.

2 *Humi-*

2 *Humiliare*, to make our ſelves near the ground, to bow down: that which the devil deſired of Chriſt, and is a ſigne of Gods worſhip, 1 *King.* 19. 18. *Eſa.* 2. 9. the contrary is plagued.

The fact it ſelf of worſhipping hath two things.

1 To be at command, *Matth.* 8. 2. to come, and to come willingly; for that *Neſcio vos*, which Chriſt ſhall pronounce in his Judgement, is either to them which never come to his houſe, and ſo he knowes them not: or they come of ill will, & ſo heare of him, but know him not: we muſt come *maturè* and *quotidie*, *Prov.* 18. 17. wait at his doore, *verſe* 34.

2 To do his will, *Matth* 8. 9. *Luk.* 17. 8. and to do it firſt of all, as *Abrahams* ſervant, *Gen.* 24. 33. would not eat till he had done his maſters buſineſſe.

To apply theſe things to the point of Gods outward worſhip;

ſhip; prayer, preaching, ſacraments, & diſcipline, we muſt have the form of our behaviour in them from our fathers the faithfull, 1 *Sam.* 10. 1 *Pet.* 3. 6. they never came together without bowing down, neither ever departed without externall ſignes of reverence.

For their coming together 2 *Chron.* 6. 12. it was with kneeling down to the ground.

For their departure, 2 *Chron.* 29. 29. they bowed themſelves and worſhipped.

The firſt thing then in all theſe foure parts of Gods worſhip, prayer, preaching, ſacraments, and diſcipline, is, that there be a reverent behaviour *in acceſſu & receſſu.*

The ſecond thing is for our preſence at them.

I. In prayer ſeeing it cometh of humilitie and hope, we muſt have outward ſignes like and anſwerable to theſe two.

1 For

1 For humility: there muſt be in our prayer *depoſitio magnificentiæ*, 1 *Corinth.* 11.4. with uncovered heads, *Gen.* 18.2 kneeling down as *Abram* did. And *Geneſ.* 24. 16. his ſervant, *Exod.* 12.27. the people, 1 *King.* 8.54. the Prophets, *Luke* 22. 41. *Chriſt*, *Acts* 9. 40. *Peter*, *Epheſ.* 3. 14. *Paul*, *Acts* 20. 36. the whole Church, *Acts* 21 5. the Elders

But the word in Hebrew for kneeling, ſignifieth *ſervice*: and ſervice may be alſo ſtanding: as *Gehezi* ſtood before *Eliſha*, and *Samuel* ſtood and miniſtred before the Lord. So *Gen.* 18 22. *Gen.* 19. 27. *Gen.* 24. 13. *Exo.* 33. 10. *Numb.* 23. 18. *Pſalm.* 135. 2. 2 *Chron.* 23. 13. theſe are for publick prayers.

In private prayer a man may, if he be ſo affected, proſtrate himſelf before the Lord, as did *Moſes* and *Aaron*, *Numb.* 20. 6. *Deut.* 9. 18. *Matth.* 26. 39.

2 For

2 For hope: in our prayer the ſigne thereof is *oculus elevatus*, eies lift up, and hands ſtretched out, *Pſalm* 131. 1. *Joh.* 11. 41. and *Joh.* 17. 1. *Exod.* 17. 11. *Pſalm* 88. 9. 1 *Tim.* 2. 8. *Oculus elevatus exſpectat, manus extenſa petit.* Sitting at prayer is not warranted. *Balam* willed *Balak* to ſtand by his burnt offering, *Num.* 23. 15. and being ſet, he bid him riſe, *Verſe* 18.

This is the behaviour that is to be uſed in petition: But in deprecation our eyes may be caſt down with the Publicane, *Luke* 15. 13.

II. In preaching, or hearing the Word, it is lawfull to ſit, *Ezek.* 33. 31. *Mark* 3. 32. *Luke* 5. 17. and *Luke* 10. 39. *Act.* 20. 9. It is lawfull alſo to ſtand, *Nehem.* 8. 5.

III. For the Sacraments, the form of them ſheweth what our behaviour ought to be in them.

IV. For

IIII. For diſcipline it is plain. The judge ſitteth, and the accuſed ſtandeth before him.

Here are forbidden the contrarie to the former: as to be proud, and not humble: ſlacke, and not diligent in Gods ſervice, either in coming or obeying. Of ſuch people *chryſoſtome* ſpeaketh, *Ludus vocat & venis, jubet, & facis: tuba Dei vocat, & non venis, jubet, & non facis.* Thou maiſt judge by the Centurions ſervant whoſe ſervant thou art: even his that ſaith, *go*, and thou goeſt. *Matth.* 8. 9.

But to come more eſpecially to the point of Gods Liturgie or publick ſervice: we muſt obſerve therein theſe five points.

1 Vnitie: as we may ſee by that 1 *cor.* 11. 33. Tarrie one for another: and *Mat.* 22. 12. he that was not uniform was puniſhed. And *Pſalm* 122. 1. I rejoyced when they ſaid we will go to the

the houſe of the Lord: *Act.* 2. 1. they met with one accord: *Act.* 4. 24. with one accord they prayed: *Act.* 8. 6. ſo they heard: and *Pſalm* 34. *David* exhorteth them to ſing ſo.

2 We muſt not ſlumber nor ſleep at it; for we muſt ſerve him with fear, and ſleep is without fear. *Jacob* fearing his brother *Eſau* ſlept not all night; of this we have an example, *Acts* 20. 7. *Paul* preached, and the people heard till midnight; of which *chryſoſtome* ſaith, *Mediâ nocte vigilant, ut eos condemnent qui mediâ die dormiunt.*

And ſurely the actions of a naturall man being eating, drinking, and ſleeping, ſleep is by the ſame reaſon condemned, that the other two are, 1 *cor.* 11. 22. namely becauſe we have houſes to ſleep in.

So 1 *Theſſ.* 5. 7 *Watch for they that ſleep, ſleep in the night*: But we may ſay, *They that ſleep, ſleep in*

in the day. And ſo where the place of ſleeping ſhould be our houſes, and the time of ſleeping ſhould be the night; we in the day time ſleep at Church: and we know not whether God will in that ſleep utterly forſake us. We ſee *Matth.* 26,40. when our Saviour had commanded his Diſciples to watch, and they ſlept, ſome of them afterward departed from him and ſome forſware him.

The two Diſciples going to *Emaus*, had *Cor ardens* when Chriſt talked with them, *Luke* 24, 32. and that cannot be *ſub oculo gravi.*

3 Our hearts muſt be preſēt, or elſe our outward watching will not ſerve the turn: If we have *Cor fatui*, a fools heart, *Eccleſ.* 7, 6. it will be in the houſe of mirth where ſport is: but a wiſe heart will ſeek for knowledge, *Prov.* 15. 14. the fools eye is in all quarters; wandring here and there

there, *Prov.* 17.24. but the wise fasten their eyes as they did, *Luke* 4. 20. it is nothing to heare, unlesse we be attentive, *Luk.* 8.18. as *Lydia*, *Acts* 16. 14. with a wise eare, *Prov.* 18 15.

4 We must not talk during the time of Gods service; it is a signe of reverence to be silent: As if one should turn from us to speak with another, while we tell him a message, we would think he little regarded us, *Zeph.* 1.7,8. *Be still at the presence of the Lord*, who speaketh by his messenger. And therefore in the primitive Church, the first word was σιγα καὶ Θ, and so *Paul* beckoned with his hand to this purpose, *Acts* 13.16.

5 Depart not from it till it be ended, *Exod.* 33.11. *Tit.* 2.9. For as we pray that God should heare us, *Psal.* 30. 10. and *Psal.* 38. 21. *Go not farre from us*: So we should take heed we go not from him; for that

dreadfull ſentence, *Depart from me, Matth.* 25. 41. ſhall be a puniſhment to thoſe that go from him heer.

Preaching is a ſpeaking of God to us, and prayer is our ſpeaking to God: and the law is equall, *Pſalm.* 107. 11. as we deal with God, ſo God ſhould deal with us: and if we complain, Lord, why haſt thou forſaken us? the Lord may anſwer us again, *Serve mi, quare dereliquiſti me?*

In the Primitive Church it was excommunication to go out till the end; from the firſt word σίγα λαὸς, till the laſt word λαὸς ἄφεσις as appeareth in the fourth Councel of *Carthage*.

Queſt. But may we not be abſent for any cauſe?

Anſw. *Anſw.* Yes.

1 If we be ſick, and ſo cannot come.

2 If we offer a ſacrifice our ſelves, we may be from another mans

mans ſacrifice: for it is beſt to be the principall agent in Gods ſervice.

3 The neceſſarie viſitation of the ſick may ſtay us; for *Matth. 9. 13. I will have mercie and not ſacrifice.*

Thus much for the precept.

Now the reaſon of the precept, which is *pœna & præmium*; puniſhment to the offenders, and reward to them that keep the Commandment.

Queſt. Why is this Commandment the firſt with puniſhment, as the fifth the firſt with promiſe?

Anſw. 1 Becauſe the puniſhment muſt be proportionable to the fault, *Deut. 25. 2.* and the ſinne againſt the firſt Commandment is hidden, and therefore left to God; as the knowledge of it, ſo the puniſhment: But this is viſible, and therefore this puniſhment is ſet down, that

others may fear, 1 *Tim.* 5. 10.

2 Becauſe men do commonly inflict puniſhment upon them that worſhip God: therefore God to meet with them, becauſe fear of mens puniſhments ſhould not keep us from worſhiping of him, threateneth a puniſhment if we worſhip him not.

Where it is ſaid here that God is a jealous God, hence ariſeth this queſtion,

Queſt. Whether there falleth the affection of a man into God or no? Ἀνθρωποπαθεία;

Anſw. We anſwer, No: But both here and where it is ſaid, God repented him, and ſuch like; it is onely meant, that God will do as men do, which have the like affections of jealouſie and repentance, &c.

Before the puniſhment there is a cenſure of the ſinne, and it ſtandeth in two things.

1 It is called iniquitie or perverſeneſſe. 2 That

2 That those offend herein are said to hate God: for if the case stand betwixt ours and Gods for his worship; if we preferre not him and his will before our own, we hate the Lord.

The punishment it self is called a visitation, and the grievousnesse of it we measure,

1 By the greatnesse of it, being in our children, which are as our selves, *Luke* 9. 38. *Luke* 8. 42. 2. *Samuel* 18. 33. and a principall part of our selves, even *the seed*, as though now there were nothing left in us but the chaff.

2 By the continuance of it, the whole memory of man; a generation, nay more, three or foure generations.

But if the punishment be upon our children: may one man be justly punished for another mans offence? *Quest.*

That which seemeth to stand against it is, *Deut.* 24, 16. *The fa-* *Answ.*

thers ſhall not be put to death for the children, nor the children for the fathers, Ezek. 18. 2. *&* 20. *Galat.* 6. 5. 1 *Cor.* 3. 10. *Jer.* 31. 29.

To theſe the Schoolmen anſwer, as to that *Eſa.* 38. 1. *Thou ſhalt die and not live*; that is, (ſay they) not meaning, *Quid futurum eſt, ſed quid ex diſpoſitione noſtra futurum eſſet:* ſo here God ſpeaketh not (ſay they) *quid faciet, ſed quid ex diſpoſitione meriti noſtri faceret*: but this would breed a neglect of the Commandment.

More fully therefore to anſwer it: There are three kinds of puniſhment.

1 *Satisfaction*: and this muſt needs be juſt one for another: as Chriſt ſatisfied for us, and as in ſuretiſhip.

2 *Medicine*: and in this alſo it is juſt; the head being ſick the arm may be let bloud; and for the preſervation of a better member, we may put in jeopardie

die a worse. So to deliver the father from eternall punishment the sonne may suffer temporall.

3 *Correction*, the covenant of blessing being made with us and our seed; if we break the covenant, our seed may also justly be punished: As we read, *cantic.* 2. 15. the Church findeth a nest of little foxes which have not yet destroyed any vineyard, nor worried any lambes; yet *take us the little foxes*, saith the Church; for if they grow up, they will do both.

And so because there is a poysonous nature in the cockatrice egges, we may tread them under our feet.

The use hereof is double.

1 To breed mutuall care in fathers and children, 2 *Sam.* 12. 15, 16.

2 To acknowledge our corruption, *Deut.* 26. 5. and with *David*, *Psal.* 106. 6. to confesse,

We have ſinned with our fathers.

Thus much of the puniſhment.

The reward is *Mercy*, and *that to thouſands*, where as the puniſhment was onely to foure generations. Not that his mercy is greater then his juſtice, but that he is more delighted in the one then the other.

This mercy is *to them that love him*; the triall of this love is *the keeping of his Commandments*: and the keeping of this way, the way of Gods Commandments, is the keeping of our own ſouls

And thus much of the ſecond Commandment.

The third commandment.

THe object of this Commandment is the name of God. The thing commanded is praiſe;

praiſe; and this praiſe muſt be to his name. We muſt publiſh the name of the Lord, and give glory to God, *Deut.* 32. 3.

The glory of God muſt be inwardly the ſcope that we muſt aym at; and outwardly the matter of our ſpeeches and actions.

This Commandment hath a Precept and a Penaltie.

The precept in theſe words, *Thou ſhalt not take the name of the Lord thy God in vain.*

The precept hath in it three things.

1 *The name of God*: The name is that whereby we know a man or a thing, and whereby we are known; and by the name we diſtinguiſh a thing from all other things; ſo whatſoever God is known by, is meant by his name in this place.

2 *Take.* The Hebrew word for this hath two uſes:

1 *In glorioſis*, to bear up, or lift up, as to lift up a ſtandard,

Exod. 17. 15. as ſervants do their maſters badges on their ſhoulders.

2 *In neceſſariis*, to lift up a burden.

The firſt of theſe uſes is for thoſe that take Gods name upon them, thoſe that are called by his name, as we are called Chriſtians by Chriſts name, *Acts* 11. 26.

The ſecond uſe is for them that ſwear, for that is a burden and a heavy thing.

3 *In vain.* For the underſtanding whereof we muſt note in every action

1 The end.

2 The agent.

3 The work.

1 For the end: We know that is in vain which hath no end; and therefore we muſt look *Cui bono*, to what good end our words or actions may tend.

And our ends muſt be,

1 Gods

1 Gods glory; or else God will account of us as *Davi d* did of *Nabal*, 1 *Sam.* 25. 21. all is in vain he hath done for us; and all we do is in vain.

2 Our own salvation.

3 The edifying of our brethren.

II. For the agent: in him his heart must be considered, which is the principall agent; for if that be not stedfast, all is but chaff, fit to be blown about with every blast, and so light and vain, yea vanity it self, tossed to and fro, *Prov.* 21. 6.

III. For the work, that must needs be vain, when it is not to some good end or purpose.

Now for the taking of Gods Name in oath.

An Oath is { *Jusjurandum assertorium de facto.* / *Jusjurandum promissorium de futuro.*

And

And theſe muſt be *ſub Deo teſte*, which is called *conteſtatio*, *Judg.* 8. 19. and *ſub Deo vindice*, called *exſecratio*: *ſic faciat mihi Dominus*; *ſo and ſo God do unto me.*

Now when a man hath thus ſworn, it is in the Greek called ὅρκος a hedge that he hath ſet about himſelf, which he may not break through; becauſe he is bound *perſiſtere in dicto, & præſtare pollicita.*

And becauſe that the Hebrew word שבע, which ſignifieth *to ſwear* ſignifieth alſo *to ſatisfie*: he to whom we do ſwear, muſt be there withall contented; as *juro* is interpreted *pro jure habeo*, as ſure as the *jus* it ſelf, and ſo the controverſie ended.

Queſt. But how maketh this oath for Gods glory?

Anſw. 1 *Quod confirmatur, per certius confirmatur*; then this is Gods glory, that his Name ſhould be accompted

accompted more certain then all things whatſoever.

2 It ſheweth a great faith in us.

1 In the *Conteſtation* we ſhew that we believe that God will bring every thing to light, 1 *Cor.* 4. 5.

2 In the *Execration* we ſhew that we believe the power of God to bring judgements upon us, *Rom.* 12. 9.

The *Anabaptiſts* object, that we muſt not ſwear at all; grounding upon that ſpeech of our Saviour Chriſt, *Matth.* 5. 34. *Swear not at all.* *Object.*

But we muſt interpret this ſpeech after the ſcope of the place, which was to confute the doctrine of the Phariſees, who taught that a man might ſwear and forſwear, ſo he took not Gods name. And our Saviour forbiddeth them ſo to ſwear at all; and teacheth us, when we do ſwear, that we muſt ſwear *Anſw.*

onely

onely by his name.

1 We must not leave out his name, and swear by other things, *Amos* 8. 14.

2 We must not adde any thing to it, as *vivit Dominus & Moloch*.

It appeareth then that we may swear; and that in swearing we must take the name of God.

Now that we may not take his name in vain, we must swear *in Truth, Justice, and Judgement*, *Jerem.* 4. 2.

I. *Truth*; commanded *Levit.* 19. 12. we must not swear falsly to perjure our selves.

1 In assertion, either { *in cognito*, when we know. / *in dubio*, when we know not.

2 In promission, when { *aut non statuimus præstare.* / *aut non præstamus.*

II. *Justice*: and that requireth that

that we ſhould ſwear onely *in honeſtis & poſſibilibus*: for that which is *inhoneſtum, non eſt jus*: and *impoſſible non eſt omnino jurandum.* And if we have ſworn unjuſtly, we muſt take heed that we ſinne not in performing, as we have done in promiſing: but *in malis promiſſis conſcinde filum.*

III. *Judgement*: and that requireth three things at our hands.

1 That we take an oath reverently, not raſhly, *Eccleſ.* 5. 1.

2 To take it as a holy thing, and therefore not to make it common.

3 We muſt account it a matter ſpirituall; and not to ſay, *juravi linguâ, mentem injuratam gero*: for God will take that ſenſe that the words carry: *Deus ſic accipit ut ille qui dat.*

The means to keep our ſelves from raſh ſwearing, are theſe foure.

1 As

1 As *Auguſtine* ſaith, *Cave facilitatem, nam facilitas affert conſuetudinem, & conſuetudo blaſphemiam.*

2 Leave thoſe imperfect oaths *per fidem* &c. which is as much to ſay, as *obligo fidem meam Deo*: which being Gods gift may be taken from us.

3 By ridding our ſelves of impatience and vainglory; For in an angry mans mouth nothing is ſo readie as an oath: and in a vainglory we think it a braverie and a magnificent thing to ſwear: *Ideò leviter exiſtimamus jurare, quia leve exiſtimamus juramentum; & ideo leve exiſtimamus, quia leves ſumus eſtimatores.*

4 Conſider that no precept hath been more viſibly puniſhed.

Beſides oathes, we muſt alſo take heed how we take the name of God in Vows.

A Vow differeth from an oath thus:

An

An oath is neceſſary between man and man; a Vow is voluntary between God and man: and this Vow is when by the particular conſideration of Gods graces in us, we bind our ſelves either ſecretly in heart, or openly in word before others, to yield unto him any dutie, which of neceſſity we are bound unto.

To vow were an eaſie matter, if that were all: But we muſt *reddere* as well as *vovere*: for *non reddere eſt devovere*, to forſwear, yea to bring a curſe upon our ſelves: ſo that we muſt have a full purpoſe to perform. But with our purpoſe, and in all our vows we muſt have theſe conditions:

1 That he that promiſeth be *ſui juris*, and free; neither *ſervus*, nor *puer*.

2 That the thing vowed be in his power.

3 That it be lawfull to be performed.

4 That

4 That it be no frivolus matter, but worthy to be vowed unto the Lord.

Thus much of the Precept.

The penalty followeth: *The Lord will not hold him guiltleſſe that taketh his name in vain.*

The reaſon of this penalty is,

1 Becauſe many men to ſpare themſelves, or to ſave their credit, will take Gods name in vain: the Lord telleth them, that which they thought to be ſafe for them, ſhall turn to their deſtruction: it ſhall draw down Gods curſe upon them.

2 The laws of the land puniſh the abuſing of mens names: but we have none that take order for the name of God, that that be not taken in vain; and therefore God himſelf will look unto it, and take order for it.

For the puniſhment of the breach of this Commandment, look

look *Zach.* 5.4. the curſe of God upon the falſe ſwearer, and upon his houſe, *Levit.* 24. 14. the blaſphemer ſhall be ſtoned. And for execration, *Numb.* 5. 27. according to the wiſh ſo ſhall it come to paſſe, if the partie be guiltie. And 1 *Sam.* 2. 30. God will honour them that honour him, but they that deſpiſe him ſhall be deſpiſed.

Thus much of the third Commandment.

The fourth commandment.

BEcauſe *publicorum cura eſt minor*, therefore God hath ſet down this Commandment in very particular manner. The principall parts of it are two:

1 A precept, *Remember that thou keep holy*, &c.

2 A

2 A reason of the precept, *For in six dayes, &c.*

Sabbath: This word betokeneth a day of rest, signifying a work to go before.

Sanctifie, or *keep holy*: this word is twice in this commandment:

1 Attributed to man.

2 To God in the end of the commandment.

Now for such words as are attributed both to God & man, we have this rule; that they are attributed to God, *sub modo destinandi*, and to man, *sub modo applicandi*.

So Christ took water, bread, and wine; and he took them to destinate them to a holy use; and we take water, bread, and wine, to apply them to that use whereunto they were destinated; the water in Baptisme, and the bread and wine in the Supper of the Lord.

God sanctified the Sabbath by resting

reſting from his works he had made and deſtinating it to be kept holy by us: we muſt ſanctifie it by our reſt, and keep it holy by our obedience.

1 In our judgement, by a reverend eſteeming of it, not as a day appointed by man.

2 In our uſe: ſet down *Eſa.* 38. 13. not following our own will, nor doing our own works.

But is not the Sabbath a ceremonie, and ſo abrogated by *Chriſt*? *Queſt.*

Do as *Chriſt* did in the cauſe of divorce, look whether it were ſo from the beginning; now the beginning of the Sabbath was in Paradiſe before there was any ſinne, and ſo before there needed any Saviour, and ſo before there was any ceremony or figure of a Saviour. *Anſw.*

And if they ſay it prefigured the reſt that we ſhall have from our ſinnes in Chriſt: *Object.*

We grant it, and therefore *Anſw.*

the

the day is changed, but yet no Ceremony proved.

I From the Law :

1 By the Diſtinction between the Law and a Ceremonie, *Deut.* 4. 13, 14. the Law came immediately from God : the Ceremonies were inſtituted by *Moſes.*

2 It were not wiſe to ſet a Ceremonie in the midſt of morall precepts ; there be many amongſt the Prophets that cannot diſtinguiſh.

3 This is a principle that the Decalogue is the law of nature revived, and the Law of nature is the image of God : now in God there can be no Ceremonie, but all muſt be eternall : and ſo in this image which is the Law of nature ; and ſo in the Decalogue :whereas a Ceremony is, ἀπὸ τῦ εἰς καιρὸν μόνον.

II. From the Goſpel, *Epheſ.* 2. 4. all Ceremonies were ended in

in Chriſt: but ſo was not the Sabbath: for *Matth.* 24. 20. Chriſt biddeth them pray that their viſitation be not on the Sabbath day: ſo that there muſt needs be a Sabbath after Chriſts death.

III. Thoſe which were Ceremonies, were abrogated, and not changed; but thoſe which were not Ceremonies were changed: as the Miniſtery, from the Levites to be choſen throughout the world; the ſeats changed: So here, the day changed from the day of the Jews, to the Lords day, *Rev.* 1. 10.

There is in this Commandment a taking order for the *work* and for the *perſons*.

Firſt, for the work, there is,

I. A double permiſſion.

1 *Six dayes thou ſhalt labour.*

2 *In them do all thy work.*

II. A

II. A double oppoſition.

1 *The Sabbath is the Lords.*

2 *In it do no work.*

Out of theſe two permiſſions, and oppoſitions, we have two under reaſons of this Commandment.

1 Becauſe we our ſelves by the right of creation are the Lords; we could not have been angry if he had given us but one day or no day for our ſelves: but ſeeing he hath given us ſix dayes, he is as liberall to us as he was to *Adam*, giving him all the trees in the Garden but one; ſo to us all dayes in the week but one. And as the devil there ſaid, *May ye not eat of every tree?* So he ſaith to us, may ye not work upon every day? But by this great liberalitie of God, we learn to make the devil a better anſwer then was there given him; and to ſay with *Joſeph, Gen, 39. 9. How ſhould we deceive him in this one*, ſeeing all he

the rest are ours by his goodnesse.

2 *But the seventh day is the Sabbath of the Lord.* This is the second under reason.

If God had permitted us this day, we might also have wrought in it: but seeing he hath not allowed it us, we cannot without stealth break into it.

Thus much of the work.

Now secondly for the persons:

1 *Thou.*
2 *Thy Children.*
3 *Thy Servants.*
4 *Thy Cattel.*
5 *The stranger that is within thy Gates*; that is, within thy jurisdiction or protection.

The main reason of the Commandment is, *For in six dayes the Lord made heaven and earth, and rested the seventh day.*

It is a rule, that *Ratio immutabilis facit præceptum immutabile*:

bile: and this reaſon of the Commandment can never be taken away, and therefore the Commandment it ſelf muſt ſtill continue.

The reaſon is *ab exemplo*: a fit reaſon to move all, *John* 13. 15. *I have given you an example*: and 1. *Cor.* 11. 1. *Follow me as I follow Chriſt.*

Auguſtine findeth no reaſon why God ſhould be ſix dayes in making the world, ſeeing he could have made it with a word, but that we ſhould be in a muſe when we think of it, and ſhould think on his works in that order that he made them; as *David* did, *Pſalm* 104.

The Sabbath is *ſanctum otium*, a returning reſt from the works of the week-day: but yet with this Canon, *Ab eo quod nec antea fieri poterat, nec poſtea poterit, non ità eſt avertendum.*

We muſt ſo give reſt both to our bodies and ſouls upon this day,

day, that nothing trouble us: remembring that which is *Psal.* 46. 10. *Vacate & videte.* Of which all that ever wrote say as the Philosopher said, *Postulandum secessum ut melius intendamus:* and therefore not onely worldly cares, but even the works of our calling are forbidden at this day, that so our whole bodie may be at commandment to serve God: not that the works of our calling are evil, but because they will not suffer us wholly to be occupied in Gods service, and *toto hoc die vacandum Domino.*

Such is the perverseneſſe of our nature, when God saith, labour, we rest; when he saith, rest, we labour: yea, we will make it a policie to find labour upon that day which he hath denyed us to labour in. And therefore for this rest we have six Commandments.

1 Exod. 16. 6. *Cease from gathering*

thering Manna for this day. It is *Mercatura animæ*; wherein are better things then *Manna* to be gathered, *John* 6. 58. 1. *Pet.* 2. 3.

2 *Nehem.* 13. 15. If it be brought us we must not buy it: here fairs and markets are forbidden on this day.

3 *Jer.* 17. 22. No burdens or carriage on this day, except we will have God to give us such a burden as the Jews had of the captivitie.

4 No not in harvest time, when it is most likely to be tolerable, *Eccles.* 34. 11.

5 No journeying on this day; a daily abuse amongst us, *Exod.* 16. 29. *Tarry every man in his place.*

6 *Eccles.* 31. 15. Not so much as to build Gods house, though there were great use, yea, and great hast of it that it should be builded.

And

And here arise certain questions.

Whether we must observe the Sabbath as the Jews did? not to kindle any fire, nor to dresse any meat on that day. *Quest.* 1

We say, No: for this was but ceremonial and belonged onely to them. For it is a rule, that every morall duty may be performed of all men: but they under the North Pole cannot be without fire one day: and they under the Equinoctiall cannot keep their meat for heat: and therefore this cannot take place amongst them: and so not generall to all, nor pepetuall to be observed for ever. *Answ.*

Whether all these rests are absolutely to be holden or not? *Quest.* 2

We answer, No,: for our rest must be a sanctification: and that rest may be without sanctification is amongst us most manifest. And that there is sanctification without rest we prove *Answ.*

thus; Sanctification is in the means or practice.

And where reſt is not joyned with theſe two, we muſt leave it. For, ſeeing reſt is deſtinate to ſanctification, it is a rule in Logick, that *Tantum deſtinati ſumendum eſt, quantum ad finem prodeſt*; as in medicine; and therefore, where reſt leaveth theſe two, we muſt leave reſt.

For the means, that they may be without reſt, our Saviour ſheweth, *Matth.* 12. 12, againſt the Jews, which alwayes urged the outward reſt onely: and teacheth them, that we muſt not ſo reſt, but that we may do well upon the Sabbath day. And the Miniſters greateſt day of labour is the Sabbath day, *Quando eſt in opere cultûs Dei.* So we reade of a Sabbath-dayes journey, *Act.* 1. 12. So that for the means to Sanctification we may leave reſt upon the Sabbath day.

For

For the practice much more: for the means are leſſe acceptable to God thē the practice. *Mat.* 12. 6. The work of mercy is preferred before ſacrifice, which is but the means of ſanctifying the Sabbath: and ſo the means muſt give place to ſanctification. As if there ſhould be a fire in the time of the Sermon, or ſuch like, it is a deed of mercy to leave the means and help to quench the fire. For God will be glorified in the preſervation of his creatures: yea the very leaſt things may not be loſt, *John* 6. 12. much leſſe the life of any thing. As we ſee *Matth.* 12. 13. for mans life: *Luke* 13. 5. for beaſts: and *Matth.* 12. 11. for other peril.

But this neceſſitie muſt be preſent, not imminent: For *in præſenti neceſſitate quiſque Magiſtratus eſt, & quiſque perſonam Dei habet, ut potiùs occidat quàm occidatur.*

But if the danger be not preſent but imminent, as if one ſhould tell him there is wait laid for him, he muſt then go to the Magiſtrate.

We muſt alſo mark here and take heed, becauſe God ſeeth the heart, that we be ſure, that we could not do it before, nor can do it after: for we muſt not draw neceſſity upon our ſelves.

Queſt. *But if wee reſt, is that enough? bene veſtiri, & nil agere.*

Anſw. Surely no: For as bodily labour profiteth little, ſo bodily reſt profiteth as little. And to keep the Sabbath on that idle manner is but *Sabbatum bovum & aſinorum.*

Beſides theſe idle Sabbath-keepers, there are two other ſorts which are neither idle, nor well occupied on the Sabbath.

1 Thoſe that *Auguſtine* ſpeaketh of, 6. *de Icondis. qui vacant nugis, ſpectaculis, theatris, choreis:* and

and *hom.* 25. *venatores*: and *Leo Serm.* 3. *de quadrag.* addeth *vacantes chartis, rationibus & commeſſationibus.* This *Auguſtine* calleth *Sabbatum aurei vituli.*

2 That are drunken and ſurfet on the Sabbath day; for ſeeing the works of our calling are not lawfull on that day, much leſſe theſe, or any the like ſinfull actions: for this were a double offence, both againſt other commandments and this; and therefore may well be called *Sabbatum Satanæ,*

The right Sabbath is, *Eſa.* 58. 13. *Deliciæ Jehovæ,* to leave our own wills, and to follow his; and that both publickly and privately.

Publickly, for the whole citie: that God may be praiſed in the great congregation, and that in the aſſembly all men might be known by one band of obedience, *John* 13. 15. and that the Common-wealths

might have ὁμο-ψυχίαν, as the heathen had ὁμοσπίαν.

Privately for every particular man, that it may be *Mercatus animæ* to him; to lighten his understanding, and to reform his will.

But how is the Sabbath sanctified?

God sanctified it, *Gen.* 2. 3. that is, he separated it from others to be kept holy, *Zach.* 7. 3. making that applicate unto us, which in God is destinate.

Our sanctification of the Sabbath standeth in { 1 Prayer. 2 The use of the Word. 3 Thanksgiving.

Prayer is to be used,

I. Before the sanctification of the Sabath; either

1 Privately, *Psalm* 111. 1. *Mark* 6. 46.

2 Publickly, *Acts* 6. 13. 1. *Cor.* 6.

II. After the sanctification of the Sabbath, *Numb.* 6. 24.

Luke

Luke 8. for unleſſe he continue his Spirit which he hath given us, the enemy will prevail againſt us.

The uſe of the Word, *Deut.* 4. 10. which is,

1 To reade it, or heare it read privately, before we come to the publick aſſembly, that ſo we may the better apprehend it, and gather more fruit by it, when we are publickly taught: as the Jews had their κατασκευή.

2 To heare it publickly; both the Law, *Act.* 15. 2. *Act.* 7. and the Goſpel, 1. *Theſſ.* 5. 27.

3 After we have heard it, to ſearch the Scriptures, and to examine that which hath been delivered.

4 To ponder in our hearts that we have heard ſpoken, *Luke* 9. 2. *Pſal.* 97.

5 To conferre of it between our ſelves, and with others alſo.

And

And this conference may be

1 Between the teacher and the hearer: ſo was the uſe of the Jews, that the eighth day, which was the laſt of the Sabbath, the Doctours ſate, and all the people came and were reſolved of their doubts: and thereupon it was that *Chriſt* did appoſe them, not as a teacher, (as ſome think) but as a learner, *Luke* 2.42. *Luke* 10. 2. *Acts* 3. 7.

2 Between hearers: and that either between equalls, *Gal.* 2. 2. 2. *King.* 2. 11. *Luke* 24. 17. *Mal.* 3. 16. teaching one another, becauſe that doth ſome much good, which doth nothing move other ſome: or elſe between ſuperiours, and inferiours, as the maſter and the ſervant.

The giving of thanks is alſo a duty of the Sabbath, *Pſal.* 8. 12. there is a generall uſe of them: and there is alſo a particular uſe, *Pſal.* 9. 8. *Pſal.* 5. 18.

Alſo beſides theſe three, the Sacraments

Sacraments and Diſcipline are for the Sabbath day, but not for every Sabbath.

And though reſt be commanded on the Sabbath, and working forbidden; yet as before we ſhewed, thoſe good works which tend to the practice of holineſſe are to be done on the Sabbath day, and are alſo a part of our ſanctification of the Sabbath: namely works of mercy, outward and inward.

I Outward, or in bodily things, *Matth.* 25. 53. to feed the hungry, refreſh the thirſtie, receive ſtrangers, clothe the naked, viſit the ſick and thoſe that are in priſon: and laſtly, to bury the dead, as *Auguſtine* ſaith *Nè pateat miſeria.*

To them that ſay, they know not who needeth, *Object.*

We anſwer, *Occurrere eſt ſuccurrere.* And it is neceſſary they ſhould give: For as *Auguſtine* ſaith, *Petit ſuum panculum* *Anſw.*

um temporarium, da, & recipies magnum æternum.

Object. To them that say they have little,

Answ. We answer: God doth not *respicere quantum*, but *ex quanto*. But in our giving we must take heed, that we do not take away on other dayes, to give on this day, for that were to give *majorem partem Diabolo*.

II. Inward, or in spirituall things. Of which *Augustine* saith, *Principalior est interna charitas, quia parti principaliori medetur*. And this inward mercie is of seven sorts.

1 To teach the ignorant *Psal.* 51. 13. *Dan.* 12.

2 To advertise the doubtfull, *Prov.* 27. 9.

3 To exhort the slack, 2. *Cor.* 13. 11.

4 To forgive, *Matth.* 6. 14. *Qui dat, non recipit, nisi remittit: qui remittit, recipit, etiamsi non dat.*

5. To

5 To forbear, 1. *Theſſ.* 5. 4. *Gal.* 2. 2.

6 To pray one for another, *Jam.* 5. 6. *Luke* 23. 34.

7. To reconcile others, *Matth.* 5. 9.

Now beſides this Sabbath, there is alſo included by the rule of *Homogenea* another Sabbath, *Levit.* 16. 27. *The Day of Faſt.*

For as *Auguſtine* ſaith, before the fall there needed but one glorifying of God, namely by giving of thanks: But ſince the fall by reaſon of our great backſliding, God muſt alſo be glorified, *Sacrificio tribulati ſpiritûs*, for the mortifying of our fleſh.

Neither is this a matter Ceremoniall: for Chriſt ſaith, *Luk.* 5. 35. that we ſhall faſt after his taking away: And we ſee the ſame accordingly practiced by the whole Church, *Act.* 13. 3. by Paul. 2. *Cor.* 11. 27.

This Sabbath of Faſt is either publick or private.

Publick

Publick, to which the ſilver trump muſt be blown, *Joel* 2. 15.

Private, that none know of it, *Matth.* 16. 5.

The reaſons of publick Faſt.

I. For turning away ſome evil either *culpæ*, or *pœnæ*.

Both theſe are either ours, or others. Firſt *pœnæ*.

1 Our own, when Gods arrows are upon us. *Joſh.* 7. 6. *Judg.* 20. 26. 1. *Sam.* 16. *Joel* 2. 14. or when they hang over our heads, *Eſth.* 4. 3.

2 Others, as *Zach.* 7. 5.

For *malum culpæ*, ſeeing we have all offended God, we ſhould all fear his judgements to come upon us, *Ezra* 9. 11.

II. For the procuring of ſome good, *Act.* 13. 27. *Act.* 14. 23. and for all theſe cauſes, publick faſt is neceſſarie, and not to be neglected as we regard Gods judgements.

Private

Private Fast likewise is,

1. *Ob malum pœnæ*
- for our selves,
  - under his hand, 2. *Sam.* 12.16.
  - near his hand, 1. *King.* 21.21.
- for others, *Psal.* 35.13.

2 *Ob malum culpæ, id est, propter languorem boni*; for without fasting some temptation cannot be avoided, *Matth.* 17.2.

And as the publick Fast, so also the private Fast is not onely for turning away of evil, but for procuring some good.

1 Generally, *Act.* 10.13.

2 Particularly, *Matt.* 4. *Act.* 14.

Now as of the other Sabbath, so also of this, there are two parts, Outward abstinence, and Inward sorrow.

In the inward Fast is required, that it be wholly all the day, *Levit.* 23.32. *Ezra* 2.6. and *Joel* 1.3. is required wakefulnesse, and *Exod.* 23.4. *Nehem.* 1.6. to lay

lay off our good apparell, and put on more vile clothes. And lastly, that there be a separation from all labour that is used on other dayes then the Sabbath. And, *Quod ventri subtrahitur, illud pauperi detur.*

Neither will outward abstinence serve the turn, without inward sorrow, *Esa.* 58. 3. and herein is, first an indignation against our selves, which is an affection mixt with fear, that we have undergone the danger of so great a punishment; and secondly sorrow, that we have offended so good a God.

And to these must be added, a desire of amendment, and a promise to take a more strict order hereafter in our serving of God then we have done.

For indeed, both these Sabbaths are spirituall, as we may see by that *Esa.* 58. 3. we must cease from our own works, yea from our own thoughts, if we

we will rightly sanctifie them.

Means to sanctifie the Sabbath.

1 A place of sanctification, *Levit.* 19. 30. and 26. 2. we must reverence his Sanctuarie, *Psal.* 132. 5. And for this place of Gods worship, the Apostles took order that it should not be too pompous, neither yet too homely, but that it be decent: with that εὐχημοσύνη, which though it be not the more weighty point of the Law, yet is not to be neglected.

2 Persons fit for all actions excellent; such as are able to do, more then reade and speak, *Lev.* 21. 6. For *Prov.* 29. 18. *Where there is no vision, the people perish.* So we see in the Scriptures, what alteration, and destruction hath been, for the rarity and want of Prophecie, *Judg.* 17. 7. 1 *Sam.* 14. 2 *Chron.* 15. 3. 2 *King.* 17. 16. so that *Moses* wished *Num.* 11. 29. that all might prophecie

prophecie, and *Paul* 1. *Cor.* 14. 5. and we see by experience, that our enemies would invade us in such places, where the people are least taught in the word of God.

3 Maintenance of the places of Gods worship, and not onely so, but of Schools also.

So *Moses* was brought up in all manner of learning, *Act* 7. 22. And to this end *Josh.* 15. 15. there was a city like our Vniversities, *Kiriath Sepher*, a city of letters, or a city of books, and *Act.* 19. 9. *Paul* disputed in the school of one *Tyrannus*.

4 Maintenance of the person, *Nehem.* 10. 37. the tithes to the *Levites*. 1 *Cor.* 9. 14. they that preach the Gospel must live by the Gospel. All that labour must have something for their labour; and much more then they that minister unto us spirituall things must be made partakers of our temporall things.

And

And that they muſt not have leſſe then the tenth part may be thus proved.

1 By the connecting of their miniſterie to the Prieſthood of *Melchiſedec, Levit.* 27. 32. *the tenth part holy to the Lord.*

2 In regard that which *Jacob* promiſed was morall; namely, that he would give the tenth of all to God.

3 The reaſon of it was not peculiar to the Jews, but continueth ſtill to us; and therefore the reaſon remaining, the thing it ſelf alſo ſtill continueth.

Thus much of the fourth Commandment; And ſo of the firſt Table.

THE

The ſecond Table.

THe ſumme of the firſt Table was, *Love the Lord thy God with all thy heart*, &c: *Matth.* 22. 37. The ſumme of the ſecond Table, *Love thy neighbour as thy ſelf.* And they are well joyned together, and this latter dependeth well upon the former, *ut rivus juſtitiæ ducatur è fonte pietatis.*

Neither doth it derogate any thing from the love of God, but rather increaſeth it. For if we love our friend, we will love his child, and ſo 1. *John* 4. 21. *Let him that loveth God, love his brother alſo*; for if we love not him whom we ſee, how ſhall we love God whom we never ſee? And if we love man which often times doth us hurt, how ſhould

we

we chooſe but love God, who is alwayes doing us good?

In this ſecond Table are generally three things.

1 The thing commanded, *Love.*

2 The Object of Love, *Our Neighbour.*

3 The manner of it, *As our ſelves.*

Love is either *Amor*, which extendeth it ſelf to all Gods creatures, with a deſire that they may remain in that courſe that God hath ſet them. Or it is *benevolentia*, which is in reaſonable things onely; but raſh and may be with errour. Or elſe *dilectio*, which is with conſideration, and without errour. And this is the love here commanded: for as *Auguſtine* ſaith, *Verus amator, debet eſſe verus æſtimator.* If we love our brother we muſt

1 Rejoyce at his welfare, *Rom.* 12. 15. not be envious to hinder others from the partaking

king of our good; which was the fault of the ſervant that hid his talent, *Matth.* 25. 26. or if we have not the Talent, we muſt not envie others that have it; which was the devils fault, and the cauſe of the firſt temptation.

2 Do no man hurt, *Lev.* 19.

3 If any man do us hurt, recompence him with good, *Rom.* 12. 14. *Matth.* 5. 44.

4 Succour the hungry and needy, *Prov.* 22. 22. *Matth.* 5. 44. if we have this worlds goods; which are defined to be thoſe which we may depart withall, *ſalvo ſtatu noſtro.*

5 We muſt pray for him, *Rom.* 12. 14. *Matth.* 7. 24. for to pray for our neighbours is *radius charitatis.*

6 We muſt perform the duties of our calling toward our neighbour: as if he be a Lawyer, he muſt give good counſel, and ſo of the reſt, *Luke* 6. 27, 28, 29.

Thus

Thus much of the thing commanded, *Love.*

The object of our Love must be our *Neighbour.*

The Pharisees took this word straitly for their friends onely, *Matth.* 5. 43. but Christ, *Luke* 10. 37. sheweth that *Misericordia non loci differentia facit proximum.*

And if he be a neighbour that sheweth mercie: and *proximus* is *proximo proximus*, then he must be also a neighbour that standeth in need of mercie, though he be our enemy.

And the Law confirmeth the same, *Deut.* 22. 1. *If thy brothers Ox go astray, thou shalt bring him again to thy brother*, and *Exodus* 23. 4. *If thou meet thine enemies Ox going astray, thou shalt bring him to him again*: the self same law for brother and enemy.

The object of our love is said

to be our *neighbour*, or our *brother*, we may uſe both words.

1 If he be our brother, there is *identitas originis*: we are all of one bloud: and we ſee even in beaſts identity cauſeth love, as thoſe of a kind will love one another: and ſo children like their own faces in a glaſſe.

2 If he be *proximus*, why then in regard of uſe love him: for one neighbour ſhall have uſe of another, and ſtand in need of him, and *Society* ſhould be *amoris magnes*.

Now in this love to our neighbour, we muſt conſider two things:

1 Take heed we take not the ſinne of our neighbour, for our neighbour. For *omnis peccator, quatenus eſt peccator, eſt odio habendus: omnis homo, quatenus eſt homo, eſt diligendus: Sic homines diligamus, ut non diligamus errores: ob id quod facti ſunt, non ob id quod fecerunt.*

2 For

2 For degrees, whether *alius alio propinquior.*

It is certain, there are degrees; for to omit our duties to our parents, is worse, then to omit the same duties to a stranger.

Now where there is a greater dutie, there must be a greater affection, and so greater love; And the order of our love must be thus,

1 To God, for he is that *bonum*, by the participation whereof all other are *bona*; and to which all other give place, as in policie to *bonum publicum.*

2 Our own souls, for we are *unitas* with our selves, and cannot be but united with our brethren.

3 The souls of our brethren before our own bodies: for any mans soul may directly be partaker of the universall good which is in God, but so can no mans bodie, but by participation with the soul, and

therefore the ſoul is to be preferred.

4 Our own bodies before other mens.

5 The bodies of our neighbours. And among them, firſt to them that have need. And of thoſe, firſt to the houſhold of faith, *Gal.* 6.13. and of them firſt to our Countreymen, *Pſal.* 122.8. of theſe, firſt them which are *noſtri*, our friends, and acquaintance, 1. *Tim.* 4 6. of them, firſt to our own, and namely, them of onr houſhold, 1. *Tim.* 5. 8 and our kinred: and firſt the wife, *Gen.* 2.24. 2. *Sam.* 1.8.

Thus much of the object, our *Neighbour.*

The manner of our Love, *As our ſelves Non quantum, ſed ſicut.* Not ſo much as thy ſelf, but after the ſame manner.

Wherein are foure things:

1 The end *propter quod amas teipſum*, that muſt be, *quia Deum amas*,

amas, ideóq; omnia quæ sunt Dei; ob hanc causam dilige fratrem quia Deum amat, quia Dei est.

2 The means to this end *ad quod teipsum amas*, thy love to thy selfe should be, chiefly in respect of thy soul, so chiefly love the soul of thy neighbour: and therefore as *Augustine* saith, *aut ama me quia sum Dei, aut ut sum Dei*, and so we must not *consentire ejus voluntati in malo.*

3 Not for the use of him, or because we hope to have a good turn of him, but *gratuitò*, freely.

4 After the order, and in the degree before spoken of: namely, after God, and after thine own soul: and first his soul; and then thine own bodie, and then his body.

And thus our love must be *ex fonte pietatis* { *justus*, *verus*, *ordinatus*.

The fifth commandment.

IT hath two parts,

1 The precept; *Honour thy father*, &c.

2 The reason, *that thy dayes*, &c.

The precept conteineth the duties of { Inferiours, to honour. / Superiours, to be father and mother.

As *Chryſoſtome* ſaith, they muſt firſt be fathers, before they be honoured as fathers.

Thy father: The Hebrew word is אבר which is, he that hath a care or deſire to do good; ſo that, he is a father by whom others are in any better eſtate, for as naturall fathers are *Cauſa exſiſtendi*, ſo others are *cauſa bene exſiſtendi*.

Honour. The word כבד ſignifieth

nifieth *aggravare*, so that we must adde an excellencie unto them; we must *addere pretium*, and *addere pondus*, and by translation *honorem*, make it a matter of weight to honour them, and seeing they bear the person of God, they must not be set light by.

We see 1. *Timothy* 2. 2, 3, 4. the Apostle goeth thus to work: God would have all men saved, that they might be saved, he would have them live in godlinesse and honestie: that they might so do, he would have them taught the knowledge of God: and that they might intend this, he would have them lead a peaceable and a quiet life: peaceable in regard of outward invasions, and quiet in regard of inward tumults and troubles.

Now if the naturall father and naturall mother could have performed this, they needed no

other, but *Geneſ.* 10. 8. there comes one *Nimrod*, with a company of hounds at his taile, (that metaphor it pleaſeth the holy Ghoſt to uſe) and he takes upon him to be a hunter, that is, a chaſer of men, to diſturbe and trouble them: and after that God firſt allowed, and after inſtituted, that there ſhould be government, both for reſiſting of outward foes, and for quieting of inward ſtrifes; and to comfort and cheriſh good men, that love to live quietly, to come to knowledge.

Honour thy father, and thy mother.

Firſt, of the duties in generall.

The duty ſtandeth aſwell in the action, as in the manner of the action; and neither are to be omitted.

There are ſome duties which are *officia reciproca*, mutuall duties between the inferiour and ſupe-

ſuperiour, due by either of them to the other of them.

1 Love, but in a higher degree then that which is due to every one, the name of it is στοργη, which is a naturall affection, either aſcending, or deſcending, and that either properly, or by analogie, *Phil.* 2. 20. as a ſonne to the father.

2 To wiſh well to him whom we love, and becauſe *Chriſtianum votum eſt oratio*, therefore to this wiſhing wel, we may adde prayer for them.

The particular duties from inferiours to ſuperiours.

I. The firſt is { Inward. / Outward. *Honour*; and that

1 Inward honour is that *honeſta opinio*, that good opinion and reputation that one man hath of another; wherein we witneſſe a certain excellencie to be in him whom we do thus honour.

The contrary hereof was in *Corah* and his companie, *Numb.* 16. 3. this was his *Theſis*, The Lord is among us all, we are all alike holy to the Lord: and therefore *Moſes* and *Aaron* ſhould be no more excellent then the reſt of the people.

2 Outward honour, what it is, and after what ſort it is to be exhibited, is better known and determined, by the manner of the countrey, then otherwiſe; becauſe all are not alike, everie countrey hath not the ſame faſhion: for our ſelves, we may reduce it to theſe heads:

1 To riſe up when that perſon of excellency is in preſence, which either by nature, or by analogie and proportion, is our father, *Job* 19. 8. and 1. *Kings* 2. 19.

2 To uncover the head in token of our reverence of him, 1. *Cor.* 11, 4.

3 To bow the knee, *Gen.* 41. 43.

4 To

4 To ſtand, as *Exod.* 18. 13. *Moſes* ſate becauſe he was Judge, and all the day long the people ſtood, and 2. *Kings.* 5. 25. *Gebezi* ſtood before *Elizeus*, as our ſervants ſtand before us.

5 To be ſilent when our betters ſpeak: and to give eare unto them, *Job* 29. 9, 10.

6 When we are by neceſſary occaſion to ſpeak, to uſe words of ſubmiſſion, as *Sara* called her husband *Lord* or *Sir*, *Gen.* 31. 35. and *Joſephs* brethren not knowing it was their brother, *Thy ſervant our Father is in good health*, *Gen.* 43. 28. and *Rahel* to *Laban* her father, *Let not my Lord be grieved that I cannot riſe.*

The laſt duty of outward honour, is in the Scripture comprehended under the name of ſervice, *Luke* 17. 8. or waiting upon. It comprehendeth all ſuch duties as are uſed by ſervants to their Maſters.

II. After *Honour*, followeth *Fear*, which doth properly belong to the ſuperiour, inregard of his power: And it is an aw or reverent fear, or a ſtanding in aw of them, *Leviticus* 19. 3. *Ye ſhall fear every man his father, and his mother.* And *Epheſians* 6. 5. *We muſt with fear and trembling ſerve our Maſters according to the fleſh.* And much more Kings, becauſe *Proverbs* 16. 14. their anger is as the meſſengers of death.

III. The next thing due unto them in regard of their government is *Obedience*, expreſſed 1. *Tim.* 6. 1. by being under the yoke; that is, when they will us to do this or that, we muſt put our necks under the yoke of their commandment, *Prov.* 23. 22. *Obey thy father*, and ſo *Eph.* 6. 1. as *Iſaac obeyed Abram his father*, *Gen.* 22. 9. *Jacob obeyed Laban his Maſter*, *Gen.* 31. 6. the people promiſe to obey *Joſhua*, *Joſh.* 1. 6.

Wicked

Wicked therefore was the doctrine of the *Phariſees*, *Mark* 7. 11, 12. That a man ſhould give to the treaſure, and ſo he freed from honouring his Father.

For this cauſe it is that we pay tribute and cuſtome, to ſhew that we are not onely ready our ſelves, but our goods alſo are at commandment.

Now the manner of our obedience is this,

1 It muſt be in ſimplicitie, and ſingleneſſe of heart, with a good conſcience, *Col.* 3. 22.

2 It muſt be *alacriter*, with cheerfulneſſe.

3 We muſt do it continually, at all times, and in all caſes lawfull, nor contrary to Gods Commandments.

And becauſe we are not given to this by nature; therefore ſix reaſons are given to move and induce us to perform this obedience.

1 The

1 The very placing of the Commandment may move us much, in that God hath put it before our goods, yea before our life; to shew that obedience to government ought to be dearer to us then our good, yea, then our lives.

2 The names of Father and Mother, which God hath given to Governours, which are names of nature, full of love and the more apt to move obedience.

3 The promise of long life, a thing no lesse amiable: for death is a thing repugnant to nature.

4 It is a good thing, 1. *Tim.* 2.3. it is to God acceptable; yea, it is that which God is specially delighted with, εὐάρεστον, *Colos.* 3. 20. and they that are thus obedient, they are καλοὶ, ἀποδεκτοὶ, εὐάρεστοι.

5 It is not onely good, but δίκαιον, *Ephes.* 6. 1. *It is right.* We cannot

cannot forbear it without injury: and therefore *Christ* saith, *Matth.* 22.21. *Give unto Cesar that which is Cesars*: it is his own, and therefore if you keep it back, you do him wrong, and injustice.

6 It standeth us in hand so to do: and the reason is, *Hebr.* 13.17. *They watch over our souls.* So that where honour is detracted, there care of preservation is diminished; and by reason hereof the power, wickedness, and impudency of naughty men is increased, and we the more troubled.

Now the duties of Superiours in generall.

The nearness of the two significations of the word (כבד) which signifieth both heavinesse and honour: and in the Greek (τιμὴ) honour, and a losse: in Latine (*onero*) and (*honoro*) sheweth that this honour goeth not with-

without a charge and a burden: and that it is required of them, that they ſhould be that which they would be honoured for.

1 They muſt know that their office is διὰ τὸν νόμον: And that they be Gods Miniſters, 1 *Pet* 2,13. *Rom.* 13. 4. They are Gods Vicegerents: their judgement is his, and not their own, 2 *Chron*s 19. 7.

2 To make their places yet more weightie: *Pſalm* 78. 71. and 2 *Cor.* 12. 14. The Children are not for the Fathers, but the Fathers for the Children. *David* was taken from the ſheepfold to be a King: but why? *Ad paſcendum Iſrael*, to feed *Iſrael*.

And after the ſame mann er it is between thoſe that are Fathers, and Children by nature. God in the beginning ſaw the want and defect that was in children; and therefore orda ined a duty to be ſhewed unto them,

them, before they are able to give honour; & then afterwards for a recompence, the Children are to give honour to their Parents, that have helped them when they could not help themſelves.

And as God ordained the Children to be thus holpen, and their wants to be ſupplyed by their Parents: ſo muſt thoſe that are in authority nouriſh and cheriſh thoſe that are under them, as their own fleſh, as *Moſes, Numb.* 11. 12. carried the people in his boſome, as a Nurſe.

3 Seeing God hath made them fathers and mothers, and thoſe that are under them children; and conſequently hath made a difference of high and low; they muſt take heed, that they do not pervert this difference, and make them equall; or ſet thoſe before, whom God hath ſet behind.

We

We ſee the order that the Prophet *Nathan* uſed to King *David*, 1. *Kings* 1. 26. *Me thy ſervant, and Zadok the Prieſt, and Benaiah the ſonne of Jehoiada, and thy ſervant Salomon*: he cometh laſt, though he were the Kings ſonne, and the Prophet *Nathan* knew well enough in what order to place him.

The contrary to this was the fault of *Eli*, 1. *Sam.* 2. 29. whereas *Elies* ſonnes ſhould have honoured him, he honoureth them, and intreateth them, as an inferiour ſhould do his ſuperiour, *I heare evil of you, I pray do thus no more*: as it is ſaid there, that God would make their ſeed abjects, becauſe they gave away the honour from themſelves.

4 As this order is thus eſtabliſhed by God, and muſt by men be reteined; ſo it muſt alſo be practiced, and not be a bare and naked reſemblance, or dumbe

dumbe idole but not to use; for 1. *Thess.* 4. 11. the superiour must see that such as are under him fall to work: and if any break order, then *Rom.* 13. 4. he hath not authoritie in vain, but *propter vindictam malorum.* But for those that do well, he must incourage them, *Well done, good servant and faithfull, Matth.* 25. 23.

Now for the manner of their government.

1 For himself. *David, Psal.* 101. 2. speaking how he will govern, beginneth with this, *He will walk uprightly himself,* and so be an example before his people. *Gregory* maketh the right use of power to be, *Vt homo sit potens in seipso, adversus seipsum, pro seipso:* that is, he should be of power in himself against the rebellious affections of his own nature, that so he may do himself good, and bring himself to goodnesse.

2 To-

2. Toward others that are under him; *Levit.* 25. 43. He must not deal cruelly, but use moderation: not in proud manner, to use contumelious words, and tyrannous deeds, but as all Christians, *Ephes.* 4. 31. so especially those in high place must be farre from anger, bitternesse, crying out, and rayling, and such like. He must not be *tanquam leo in vi sua*; for so *Zeph.* 3. 3. A naughty governour is described to be like a roaring lion.

Their duty is further set down at large, *Psalm* 8. 2. from the second verse to the end of the *Psalm.*

Quest. 1 Whether inferiours ow any honour to superiours that are evil and wicked?

Answ. Yes, they do: for the wickednesse of a man cannot take away the force of Gods Commandment, nor make void Gods Ordinance: no more then

mans

mans unbelief can frustrate Gods promise, as we read *Rom.* 3. 3.

Though they be froward, we must submit our selves, 1. *Pet.* 2. 18. As when *Sara* dealt roughly with *Hagar*, yet the Angel willeth her to return back to her Mistris, and to submit her self unto her.

And as in the familie, so in the common-wealth. We know *Saul* dealt very roughly with *David*, and yet still he acknowledged subjection unto him, so that he would do him no violence, when opportunity was offered him in the cave.

And not onely being froward, but though they be wicked, yet obedience and honour is to be done unto them: For it is God that set them up, though it were in his wrath, *Hos.* 13. 11. and *Jer.* 27. 7. the Lord saith, That he had given *Nebuchadnezzar* the government that he had,

had, and all nations ſhould ſerve him. And *Eſa.* 10. 5. The rod of his wrath the King of *Aſſhur*, was by him purpoſely ſet up.

Onely this diſtinction may be added: look what honour we give them, we do it not to man but to God himſelf, in reverence to his Ordinance: not τῷ προσώπῳ, to the perſon, but τῷ προσωπείῳ, to the viſard that God hath put upon him; as the heathen *Embleme* was ὄνος ἄγων μυστήια, an aſſe laden with the Image of the goddeſſe *Iſis*, and the people fall down and worſhip: but the inſcription is, *Non tibi, ſed Religioni.*

And again, this we may further ſay, that be a government never ſo bad, yet it is better then none at all; an *Oligarchy* when the rule is under a few, is better then an *Anarchy*, when there is no ruler at all. And therefore *Hoſ.* 13. 11. though God gave

gave them a King in his anger, yet he took him away in his wrath, and in the fury of his anger: for then their plague was greater, to be without a Prince, then to have a bad one.

But to go a degree farther: *Vtrum malo, in malo,* or *ad malum obediendum*? whether we must obey an evil man in an evil thing? or whether we ow (as we call it) absolute obedience to evil Magistrates? *Quest.* 2

No, we do not: for absolute obedience is due to God onely: and Kings are to be obeyed so farre as their commandments are not repugnant to Gods Commandments: For if God command one thing, and they another; *Deo potiùs quàm hominibus*, better obey God then man, *Acts* 4.19. *Answ.*

No man can serve two Masters, *Matth.* 6.24. when God and they command all one thing

thing, they are but *unum agens*, and so but one Master; and there are not two Masters, till man break order and become a master himself against order.

Our Saviours rule is, *Luke* 14. 26. *He that cometh to me must hate father and mother and all*; which he expoundeth, *Matth.* 10. 37. *He that loveth father or mother more then me, is not worthy of me*: for *bonum, quod impedit majus bonum, in eo minùs diligendum.*

Examples of this. God the Superiour of all, the great Superiour, took order they should not fall down, nor bow to any Image: *Nebuchadnezzar* a Prince, a lesse superiour, he commands the contrary, he was disobeyed; and the disobedience was no disobedience: for disobedience is not but ἐν τάξει, and he had gone out of order first, *Dan.* 3. 18.

Darius went out of order, *Dan.*

*Dan.*6.9. When he forbad prayer to God, which God had first commanded, *Daniel* contrary to the Kings Decree prayeth: *Daniel* kept his order; the King was out of order, the fault was the Kings.

In this commandment, God commandeth to honour father and mother, and yet we see 2. *Chron*, 15.16. *Asa* had given charge that no Idole should be erected; and because his mother *Maacha* did erect an Idole he deposed her, though she were his Mother; and yet no breach of this commandment.

So that as we said, it is no disobedience in the inferiour, if the Superiour go out of the line, and the Inferiour keepeth it.

We see 2. *Sam.*11.16. *Joab* for obeying the Kings letter, and putting *Vriah* but to chance-medley, yet he is condemned for it: and so are the souldiers of

Herod for killing the children, and executing his will, *Matth.* 2. 16.

When our Saviour, being forgotten by his father and mother was found disputing in the Temple, his mother reprehendeth him for putting them in fear; *Why hast thou done thus*, saith she; and our Saviour, though he were obedient to his father and mother, yet he maketh her this answer, *Wot you not that I must go about my fathers businesse?* As if he should say, I have a father indeed, *Joseph*; but I have a Superiour Father in heaven, and I was to go on his businesse, and so could not wait upon you, *Luke* 2. 49.

To conclude this point, 1. *Pet.* 2. 13. this honour must be *propter Deum*, and that is *Ephes.* 6. 1. *in Deo*: that is, *Tit.* 3. 1. in every good work. And as *Hierome* saith, *Honorandus generator, sed præponendus Creator.*

And

And yet notwithstanding all this, it shall be good and expedient, *Non μικρολογεῖσθαι*, not to carp at every little thing, but rather obey, if it be in our power.

1 In a thing doubtfull, as 2. *Sam.* 24. 4. *Joab* though he could see no reason to number the people, yet because the King commanded, he obeyed, and yielded unto it.

2 Though it be an unjust commandment, yet if it be uot directly contrary to Gods will, there may be just obedience unto it: as *Matth.* 17. 27. it was more then *Cesar* could require of *Christ* to pay tribute, because he was a stranger; yet rather then he would break quietnesse, he gave it.

Now the particular duties between Superiours and Inferiours First to begin with the husband and the wife, and first

their mutuall duties each to other; and then their severall duties.

Their mutuall duties may be gathered out of the three words that signifie marriage:

1 *Conjugium*: the fellowship of a yoke, which is better born by two then by one alone: so one must help another to bear all burdens: therefore unequall matches which are hindrances to religion not bearing all one yoke, are condemned, 1. *Cor.* 7. 27. not being in *Domino*.

2 *Matrimonium*: *Vt mulier fiat mater*, Gen. 1. 18. for propagation: and *Malach.* 2. 15. for increase of Gods Church, the holy seed.

3 *Nuptiæ*: of *Nubo* to *cover* as it were coverings after sinne to cover each others shame.

The

The severall and particular duties of Husband and Wife.

1 The Husbands must live with their Wives as men of knowledge, 1. *Pet.* 3. 7. for she must ask of him at home, and therefore he must be able to answer her asking, and to instruct her.

And here the wives duty is submission: not to stand upon her own will, but to be subject to her husband: which subjection must be with acknowledgement that the man is the womans head, 1. *Corinth.* 11. 4. and therefore because the senses of seeing and hearing are in the head, she must see and heare by him; yet she must not be too much kept under; for as she was not made of his head, so not of his feet, but of his side, that she might be his equall.

2 The Husband must also love his Wife; and not onely with the generall duty of love,

whereof we ſpake before, but with an eſpeciall love, and reſpect peculiar to her, ſo as he muſt forſake father and mother, and cleave unto her: and his love muſt not be fleſhly, or in outward reſpects onely, but in the ſpirit, *Epheſ.* 5. 29. And the Wives duty in this caſe muſt be the very ſame, anſwerable to her husbands: ſhe muſt love him with the ſame love that he is to love her withall.

The husband muſt be the provider for his wife, and ſo for his children, and family, 1. *Tim.* 3. 8. and the wife muſt alſo have a care to look to that which her husband hath provided, 1. *Tim.* 5. 14. that nothing be loſt, *John* 6. 12. and therefore they muſt keep at home and be good houſe-wives.

4 There muſt be in both husband and wife *Officia reſultantia*, honour and love of their friends mutually: as we ſee in *Moſes* toward

toward his father in law, *Exod.* 7. 18. and *Exod.* 18. 12. *Numb.* 10. 29 and for the woman, very excellently in *Ruth* toward her mother in law, *Ruth* 1. 16.

The duties between Father and Sonne.

1 The first dutie of the parents is in the begetting of their children: wherein, *non tam generatio spectanda est quàm regeneratio*: so that this duty must not be performed with a bruitish appetite, but by sanctifying themselves to the propagation of Gods Church.

This duty the child cannot answer; and therefore his duty herein is, to honour his parents, though they be never so mean and base; yea to do them service, *Luke* 15. 29.

2 The second dutie, *Ephes.* 6. 4. is to nourish them, when they have begotten them; and

not against nature to give them a ſtone, when they ask for bread, *Matth.* 7. 9. Neither muſt they onely nouriſh them, but bring them up, laying up for them, and dividing the inheritance, and if there be no inheritance, then to provide them ſome art, ſuch as every one is moſt fit for; and the choiceſt of all to Gods ſervice, as *Hannah* did, 1. *Sam.* 1. 11.

And to anſwer this, the ſonne muſt not falſly purloyn or embeſil from his parents, as wicked children do, but maintain them rather if they want, and he be able.

3 They muſt not onely bring up their children, but bring them up in the Lord, that they may be Chriſtians, and ſonnes of God, as well as they are their ſonnes, *Gen.* 18. 19. *Deut.* 4. 9.

4 To all theſe they muſt adde their own example, and where need is, correction, *Prov.* 29. 15. for

for he that correcteth not his sonne, hateth him.

5. The last duty is a particular kind of prayer and blessing, which sanctifieth all the rest, or else all other means are nothing worth, *Gen.* 49. 28.

The sonnes duty answerable hereunto is, to be willing to receive instruction, and not to mock at good counsel, but to be wise, so that he may make his father glad, *Prov.* 10. 1. to imitate his fathers good example, and to be subject to correction, *Heb.* 12. 9.

Here are condemned mariages without consent of parents, for vows cannot stand without their consent, much lesse this vow, *Num.* 13. and 1. *Cor.* 7. 13. the father must give his daughter in mariage.

The duty of the Master, and Servant.

I The first duty of the Master is *ars imperandi*, knowledge how to enjoyn them their works: and here must be observed foure things.

1 That his commandment be lawfull, for else in performing it he shall displease, κύριον κ) πνεῦμα, and though we have a Master according to the flesh, yet the Master according to the Spirit is to be preferred; as *Joseph* preferred God before his Mistris, *Gen.* 39. 9.

2 The commandment must not onely be lawfull, but possible; for a thing may be lawfull, and yet not possible; and therefore *Abrams* servant putteth the doubt, *Gen.* 24. 5. *What if she will not come?* and is in that case set free.

3 It must be profitable to some good purpose, for nothing must be done in vain.

4 It

4 It muſt be proportionable to time, place, and perſon.

The duty of the ſervant anſwerable to this, is faithfulneſſe, and diſcretion, *Matth.* 24 45.

For faithfulneſſe; the heathen could ſay that *ſervus* is *totus alterius*: and therefore *Matth.* 6. 24. he can ſerve but one maſter, becauſe his duty is infinite, he cannot ſet down any time when he ſhall have done: but muſt work all day, *Luke* 17. 7. at night too, untill the maſter ſet him free; yea he muſt ſpare from his own meat to do his maſters buſineſſe.

Oppoſite to this faithfulneſſe is,

1 When they will do ſomething beſide their maſters buſineſſe, or let ſomething ſtick on their fingers, *Tit.* 2. 10. Filchers. *Luke* 16. 1. Waſters.

2 Lying, 2. *Samuel* 16. 3. 2. *King.* 5. 22. it was the fault of *Gehezi.*

3 Sloth

3 Slothfulneſſe, when he will not give his maſter all his ſtrength. *non accuratè agere*, as the Poet ſaith, but be *ſervus glis*, not like *Jacob*, *Gen.* 31. 40. who could not ſleep for his maſters buſineſſe.

4 *Epheſ.* 6. 7. They that do their work unwillingly, or with murmuring, *Tit.* 2. 7. not like the Centurions ſervant, that heard but *Go*, and he went.

5 Eye-ſervice, deceitfull diligence, onely at their own pleaſure, and before their maſters face, *Epheſ.* 6. 6. *Col.* 3. 22. where as they ſhould do it with ſingleneſſe of heart, leſt the chief maſter be diſpleaſed.

For diſcretion in ſervants; they muſt do for their maſter as the ſteward did for himſelf, *Luke* 16. caſt for their maſter in due time, and upon all fit occaſions, to do him good.

II. The ſecond duty of the maſter is, not to be *aſper*, *Levit.* 19. 33.

19. 33. but *Coloss.* 4. 1. do unto them that which is just & equal: for they are *conservi* also to the chief master, and *in futuro* they may be servants to men, and therefore, *Quod tibi fieri vis, hoc fac alteri.*

III. The third duty is, *Prov.* 2. 27. to provide them meat, drink and cloath, or wages agreed upon.

The duties of the Teacher and Hearer.

I. The first duty of the Teacher is, *Prov.* 22. 19. and 20. verses, to make known to the people the words of truth: which is done,

1 By precept, *Psal.* 119. 31. *Teach me thy Statutes.*

2 By example, *Prov.* 24. 32.

3 By experience.

4 By correction, that παθήματα may be μαθήματα.

The Hearers duty answerable to this is,

1 To

1 To be φιλήκοος ſtudious of hearing, that the word may come *in aurem*, and ſo *ad cor*.

2 To be ζητητικὸς to ask queſtions, *Exod.* 13. 14. *Deut.* 6. 20. *John* 16. 17. *Matth.* 13. 10.

II The ſecond duty of the Teacher is, *vitia morum, magis quàm verborum vitare; potior enim eſt bene vivendi quàm optimè dicendi facultas.*

The Scholars duty anſwerable is, *Lam.* 3. 27. to bear the yoke in his youth: and to be at direction: and to be humble-minded.

III The third duty of the Teacher is, they muſt be *Tutores*, they muſt *tueri* defend and protect their Scholars, as *Chriſt* did his Diſciples *Matth.* 9. 14. *Matth.* 12. 2. for plucking the ears of corn.

The hearers dutie anſwerable is, *Numb.* 6. 14. 15. to bring every one his offering, 1. *Sam.* 1. 21. 1. *Sam.* 9. 2. *Luke* 5. 29. *Matth.*

Matth. 5. 24. Also to minister unto them, as *Samuel* did to *Eli.* 1. *Sam.* 2. 11. and *Elisha* to *Eliah*, 1. *King.* 19. 14. and 1. *King.* 3. 14. and *Matth.* 11. 2. and *Matth.* 26. 17.

And lastly, there must be *resultans officium*, as our Saviour charged his Disciples with his mother, *Joh.* 19. 27. and after his death, his disciples buried him.

More particularly the Ministers duty.

The Apostle, *Heb.* 5. 1. sheweth that the Minister is taken from men, and ordained for men, in things apperreining to God, to deal with God for the Church.

Now this being an honour, no man must take it unto him, unlesse he be called: Now Gods calling is known by his talents, *Matth.* 25. 14. and therefore, unlesse God have given him gifts he is not called by God.

But

But having this calling, and having in the Vniverſitie where this was taught, his bringing up, and having 1. *Tim.* 4. 14. the laying on of hands of the company of Elderſhip, we come now to his duties: we ſhall find them, *John* 10. 11. &c. 1. *Tim.* 3. *Tit.* 1.

There are foure ſorts mentioned, *John* 10. three bad: 1, a thief; 2, a hireling; 3, a wolf: one good, namely, the good ſhepherd.

They may be diſtinguiſhed into a lawfull calling and an unlawfull calling.

If he have not a lawfull calling, if he come not in by the doore, that is, according to Chriſts inſtitution, if he have not his talent, he is an uſurper and a thief, as *Jer.* 23. 21. God ſaith, *they ran and I never ſent them, they prophecie, and I bad them not, I never ſpake to them.*

And

And this cometh by wreſting the Law which is done two wayes, *Deut.* 16. 19.

1 *Per gratiam*, by favour, at the ſuit of ſome great man, or ſome friend, by having reſpect of perſons.

2 *Per munus*, by taking rewards. And ſo the law being perverted, *per gratiam*, and *per munus*, the ordinance of God is laid aſide, and then cometh *cita impoſitio*, becauſe he hath not the gift of the heart to commend him withall, for the gift of his hand, the Biſhop letteth him go unexamined; and ſo contrary to *Pauls* rule to *Timothy*, 1. *Tim.* 5. 22. layeth hands ſuddenly upon him. And how can God bleſſe the proceedings of thoſe that come not in by the doore? *Quacunque malo inchoantur principio, difficulter bono perficiuntur exitu.*

The other ſort, *Hirelings*, *Job* 10. 13. are they that have no care

care of feeding, but their end is to clothe themſelves, *Zach.* 11. 15. and as the fathers ſay, they have not *inſtrumenta boni paſtoris*, but onely *forcipes* and *mulctram*: a pair of ſheers for the fleece, and a pail for the milk. And if the flock be in danger, for the danger of the ſoul they care not, but if there be the leaſt danger of the wooll or the milk, they beſtirre themſelves.

And if a Wolf come, that is, a perſecutour, or a falſe teacher, either they flie, *John* 10. 12. or elſe they become wolves themſelves, and do as great harm to the flock, as the Wolf doth.

Now the good ſhepherd, he it is onely that performeth his dutie; and the duty of the good ſhepherd may be reduced to theſe two heads.

I To go before his ſheep, *John* 10. 3, 4. as the manner of the Eaſt Countreys was, not to drive

drive his sheep, but to go before them: so the good shepherd must go before his flock by his good example, 1. *Tim.* 4. 12. he must be τύπος, that is, such a thing as maketh the stamp upon the coyn: and it is also used *Tit.* 2. 7. and 1. *Pet.* 5. 3. And *Moses* requireth, he should have *Thummim*, integritie of life, as well as *Vrim*, light of learning, *Deut.* 33. 8. And it is said of our Saviour Christ our *Typus*, *Act.* 1. 1. *cœpit facere & docere*: so the Minister must do first, and teach after: he must be an example unreproveable, 1. *Tim.* 3. 2. and unblamable, *Tit.* 3. 6. And this must be in him, and his.

1 In himself, 1. *Tim.* 3. 2. without spot, as *Levit.* 21. 21. not misshapen or having blemish, that is to say, any notorious sinne or crime that is outward, to bee laid to his charge; and the reason is, 2. *Cor.* 6. 3. that

that there may be no offence given to the weak, or ſlander of the Goſpel by the wicked: but that even the enemies may by his example become Chriſtians.

2 In his houſhold, that is, in his charge; thoſe that are committed to him, that is, if he be a Prophet, in the Church; if a Father, in his ſonnes; if a Maſter, in his Servants: and this ſtandeth in theſe points.

1 Thoſe that be under him muſt be religious and faithfull children, *Tit.* 1. 6.

2 They muſt be under obedience, 1. *Tim.* 3. 4. or elſe it is a preſumtion of negligence, faint-heartedneſſe, or careleſſeneſſe in him.

3 They muſt uſe reverence, gravity, modeſty, 1. *Tim.* 3. 4. they muſt be no rioters, drunkards, or ſuch like.

The

The duty of the people, answerable to this example of the Shepherd is to follow his example. If he must be *Typus gregis*, they must be *ἀντίτυπον Pastoris*: as in the print of the coyn, the iron, and the coyn are of the same figure.

As he must be an example and go before them in life, so he must also teach and instruct them by learning: and therefore must be *διδακτικὸς*, able to teach.

It is well observed, that the verb *doceo*, to teach, doth govern two Accusative cases, as *Esa.* 28. 9. *Quem docebit scientiem*: They must have *Quem*, whom they should teach, and *Quid*, what they shall teach, namely knowledge. Many have *Quem*, a people to teach, but have not *Quid*, knowledge to teach them: and so they are not Teachers sent from God, but thieves and robbers sent by the devil. God himself

saith

ſaith to ſuch unlearned Prieſts, Hoſ. 4 6. *Becauſe thou haſt refuſed knowledge, I have refuſed thee, that thou ſhalt be no Prieſt unto me.*

And to enquire what meaſure of knowledge is needfull for him to have: The ſchoolmen ſay he muſt have *competentem*, if not *eminentem ſcientiam*. And what competent knowledge is, we may ſee, *Tit.* 1. 9. in theſe three points,

1 He muſt be able to hold faſt the faithfull word according to knowledge.

2 He muſt be able to exhort and comfort, and that with wholeſome doctrine.

3 He muſt be able to reprove and confute them that ſay againſt it.

III. As he muſt be an example in his life, and teach them by his learning, ſo he muſt have a care of the manner of his Doctrine, in what ſort he doth teach. We

We reade of three faults that fell into the Church in the Apostles time.

1 Φιλομυθία, 2. *Tim.* 4. 4. a desire to heare fables: when a man is soon full, and cannot abide to heare of a thing often, but will have new: as 2. *Cor.* 11. 4. they must have *alium Jesum.*

2 *Tit.* 3. 9. they did κενοφωνεῖν, they must have questions to no profit, and decidings of high and nice points.

3 They had *Pruritum auricum, itching eares*, 2. *Tim.* 4. 3. a desire to heare an eloquent declamation out of a Pulpit; to have a period fall roundly, pleasing the eare, and doing the soul no good.

Against these the Apostle setteth down a form for the Preacher to follow.

1 That which he teacheth must be wholesome, and uncorrupt Doctrine, *Tit.* 2. 1. and 7.

2 He

2 He must not meddle with things of no profit, but he must intend the peoples good by his preaching.

3 For the delivery it must be with learning; as 2. *Cor.* 11. 6. Though rude in speach, yet not in knowledge. And he must not onely have *vetera*, but *nova*; not new Doctrine, but new wayes of expressing, and new arguments. And he must also use a plain and perspicuous order, and an orderly delivering of it, which is called ὀρθοτομία, a dividing of the Word aright. And according to that *Hebr.* 4. 12. *The word is a two-edged sword:* It is a speciall point in preaching, that their words must have two edges, for else the back commonly doth as much hurt as the edge doth good. And that is when they do not meet with both extremes: as when they speak of obedience, they deal as if they would take away

away all diſobedience, & would have a man never to diſobey: and when they ſpeak of peace, they do it ſo, as if we ſhould have peace with all men, and be at variance with none: whereas with the wicked we muſt have no peace. And laſtly, the Miniſter muſt deliver the word, *Tit.* 2. 7. ἐν ἀδιαφθορίᾳ, with authoritie, gravitie and majeſtie, as knowing that it is not his own word, but the everlaſting Truth of God.

IV. As he muſt be of good life, and ſufficient learning to teach, and muſt teach them after a right and good order; ſo with his teaching them that which is good, he muſt reprove the offenders, and improve and confute them that are contrary minded.

The manner of his reproving. He muſt firſt *arguere*, and then *redarguere*; firſt prove the fault, and then reprove it.

And in regard of the persons offending.

1 If they be onely led by a disposition to a fault, then ἐν πραΰτητι; in humilitie, 2. *Tim.* 2. 25.

2 If it be done in contempt, then μετὰ πάσης ἐπιταγῆς, with all authoritie, *Tit.* 2. 15.

3 If the parties be froward of nature, then ἀποτόμως, roundly and sharply, *Tit.* 1. 13.

4 If it be a publick fault, then 1. *Tim.* 5. 20. ἐνώπιον πάντων, reprove him openly, that others may fear.

For improving or confuting the adversary.

1 If it may be to stop his mouth, *Tit.* 1. 1.

2 If that cannot be, yet *Tit.* 2. 8. that he may be confounded.

3 If not that, yet *Tit.* 3. 11. that inwardly he may be convinced in his conscience.

4 If

4 If that will not be, yet 2. *Tim.* 3. 9. that his madnesse may be made manifest, and the hearers may see his folly.

The peoples dutie in respect of all this pains of the Minister is, to yield him double honour, as it is 1. *Tim.* 5. 17.

1 The honour of reverence, *Phil.* 2. 29. both in judgement and in affection.

2 The honour of maintenance, to make them partakers of all our goods.

After the fatherhood of the Church, order requireth that we speak of *Patres Patriæ*, the fathers of the Countrey, Magistrates; who are nursing-fathers and mothers in Gods Church, and in the Common-wealth.

The power Ecclesiasticall would have been sufficient to have governed the world, but that *Cain* building a city, *Gen.*

4. 17. made the godly first take order for their defence: and so citie against citie was the occasion of civil government, because some men like the Horse and Mule, *Psal.* 32. 9. would still be offering violence, and injury, if there were not a power to bridle them.

Now seeing they must have government, the main reason why they would be under one man, and give *potestatem vitæ & necis* to one particular, was, *Præstat timere unum quàm multos*; better one Wolf then a great many, and so a mans life to be continually in hazard of every man.

After the floud God gave the sword into mans hand, *Gen.* 9 6. to shed the bloud of him that should shed another mans bloud. And then *Sem* called *Melchizedeck* King of *Salem*, took upon him to defend Gods people from *Nimrod*, and his fellow-

fellow-hunters.

The Magiſtrate is called alſo a ſhepherd, and he muſt feed the people as well as the Miniſter, *Gen.* 49. 24. *Pſal.* 78 71. *Numb.* 27. 17. *Ezek.* 38. 18, 21. And he muſt look that the fat ſheep do not trample and ſpoil the graſſe with their feet, ſo that the lean can eat nothing; nor trouble the water that they cannot drink; neither ſtrike at them with their horns, but that they may feed quietly without diſturbance.

And as they muſt have a care of them that are in the inſide of the fold, to the flock within; ſo, to keep away the Wolf without: that is to ſay, to keep and preſerve them from forrein invaſions; and ſo to be right nurſing-fathers and mothers unto them.

We have a good example, in an evil King, 1. *Sam.* 11. 5. *Saul* hearing the people that they

were sorrowfull and wept, *What aileth this people that they weep?* saith he: A good pattern for all Kings, *videre nè quid sit populo quod fleat*, to have a care, that his people be not disquieted, that they may not weep.

Magistrates are either Βασιλεὺς the King, or ἡγέμονες under-officers

The reason of the under-officer is, *Exod.* 18. 13. because *Moses* (or one man) cannnot heare all; approved by God himself, *Numb.* 11. 1.

Quest. Now what manner of men should Magistrates be?

Answ. Surely such as are called by God according to that rule, *Deut.* 17. 15. *quem Deus elegerit; Whom the Lord thy God shall choose:* and he whom God calleth must be thus qualified:

1 He must not be affected to *Egypt*, which is the nurserie of idolatrie; not affected to false religion, *Deut.* 17. 16.

2 He

2 He muſt not be uxorious voluptuouſly given to pleaſure, *Prov.* 31. 3, 4. *Wine and women are not for Kings and Princes.*

3 He muſt not gather gold and ſilver, that is, he muſt not be covetous. *Deut.* 17. 17. It was *Salomons* fault, 1. *King.* 12. 4.

And being thus qualified, and ſo meet for a Kingdome, and ſet in his ſeat, his duties are,

I. To acknowledge himſelf to be there, not by himſelf, but by God: *Per me reges regnant*, ſaith God. And ſo their ſtyle runneth, *Cæſar Dei gratiâ*; and that therefore their power is not *arbitraria*, but *delegata*; and therefore he muſt ſay with the Centurion, *Matth.* 8. 9. *I my ſelf alſo am under authority*; they are under God, and therefore muſt ſo rule as God himſelf would rule; and how is that? even as his word preſcribeth, and no otherwiſe.

The duty of the ſubject anſwerable

ſwerable is, to acknowledge him to be Gods deputie, 1. *Sam.* 10. 26. and to reverence him accordingly.

II. The ſecond duty of the Prince is, ſeeing God hath been ſo liberall to *Ceſar*, as to make him King and his Deputie, he muſt not requite him by breaking into that which is Gods peculiar; for we ſee our Saviour maketh a diviſion, *Quæ Cæſaris, quæ Dei*: ſome things to *Ceſar*, ſome to God, as namely the Court of conſcience: the Lord onely keepeth his court there; and therefore the King muſt not *dominari conſcientiæ*, he muſt command nothing to any man againſt his conſcience.

Yet thoſe whoſe conſciences are not well inſtructed, they muſt labour to rectifie them, and if they be obſtinate, and will not yield to religion, they muſt compell them, *Luke* 14. 23. and if there be not *intus voluntas*,

tas, there muſt be *foris neceſſitas*; and therefore let Papiſts come and heare, that they may be caught.

And generally, he muſt *paſcere populum*, he muſt feed the people, that is, provide for them.

1 He muſt provide for their ſouls, that preachers be ſent into all places, 2. *Chron.* 17. 9.

2 For their bodies, *Gen.* 41. 49. he muſt lay up corn againſt a dearth, and ſee there be plentie, 2. *Chron.* 9. 21. ſend ſhips abroad, for outward and forrein commodities: and for inward right to all men at home, provide Judges, 2. *Chron.* 19. 5. and to avoid wrongs from abroad, provide ſouldiers, 2. *Chron.* 17. 2.

The peoples duty anſwerable to theſe is,

1 That they break not into Gods right, neither take the ſword out of the Kings hand:

nor be seditious, or disobedient unto him, *Prov.* 24. 21. *Fear God and the King, and be not seditious.*

2 In regard of their care over us, we must not *dare*, but *reddere Cæsari quæ sua sunt*; that is, because they keep our tillage safe, they must have tribute out of our lands: and because they keep the Sea safe, they have *vectigal* custome, and *censum* subsidie out of our goods: and in time of necessitie indiction or taxe, 1. *King.* 11.

III. The third dutie of the King is, in cases of appeal to do justice himself; for that is it that must establish his Throne, *Prov.* 16. 12. and without it, *magna regna*, are nothing else but *magna latrocinia*; And in his justice he must look,

1 That the righteous may flourish, and that *bonis omnia bene*, *Prov.* 11. 11.

2 To the wicked his looks must

must be terrible in judgement, *Prov.* 20 8. that so he may drive away evil, *Deut.* 13. 8. for capitall crimes, ~~*non parcat illis oculus tuus*~~, let not thine eye spare them.

The peoples dutie herein is, in respect of his justice to fear him, *Prov.* 20. 2. and 16. 4.

IV. The fourth duty of the King is humility, and meekness in ruling, to use his power meekly and mildly, not as *Pilate*, *John* 19. 10. *I have power to crucifie thee, and I have power to loose thee*: but every Magistrate should do well to say with *Paul*, 2. *Cor.* 10. 8. *I have no power to hurt, but to do good*; to edification, and not to destruction.

It is the difference that a heathen man maketh between a good King and a Tyrant; a Tyrant saith ἐξεστί μοι, I may do it, and I will do it: the good King saith καθῆκει μοί, I must do it, it is my duty, I pray you pardon me.

To

To conclude, *pauciora licent illi quàm ulli, cui licent omnia.* And if he will not be mild, but of an auſtere and cruel behaviour to his people, they may well fear him, but ſure they will not love him; and then φόϐος may well breed κολακείαν, but not ἔυνοιαν, true good will.

The peoples dutie to ſuch a mild king is, not to fear him, but to be afraid of him, that is to ſay, in their love of him, to be afraid leſt any hurt ſhould come unto him, as the people were afraid of *David*, 2. *Sam.* 18. 3.

And another duty of the people is, to bear with the infirmities of this mild King, and to be as meek toward him in covering his uncomelineſſe if any be, *Exod.* 22. 28. unleſſe it be ſome enormous ſinne, or that he be a troubler of Iſrael, 1. *Kings.* 18. 18.

Thus much of the Kings duty.

The

The under-Officers duty is, to be in all things serviceable, aydding and assisting to the King, in the execution of his severall duties afore-mentioned, according to their authorities in their severall places.

And the peoples duty answerable is, to reverence, obey, fear, and love them as deputies to the king himself.

From Magistrates we come to those that have in them an excellency above others, though it be separated from the estate of government, yet it maketh them worthy of honour.

And this excellency is in respect of one of these three goods.

1 Of the mind, which they call *excellentiam doni*, the excellency of some inward gifts.

2 Of the body, as old age.

3 Of the outward estate, as nobility, wealth, &c.

First,

First, for the gifts of the mind.

Those that have the gift of inventing crafts and sciences, as *Jubal* did musick, *Gen.* 4. 20. are therefore called *Fathers*. These gifts of the mind are they which the schoolmen call *gratiæ gratis datæ*, χαρίσματα free gifts of God, and whersoever they fall unto any man, he is to be honoured for them: because, though these be not the very fear of God, neither make a man any thing more holy, yet in respect they are for the profit of the whole body, they are to be honoured and he for them: and much more then is he to be honoured, in whom is *gratia gratum faciens*, as they call it, the true fear of God and grace indeed.

Now let us see what is the duty and reverence, that we ow unto such men that have these gifts?

I. Acknow-

I. Acknowledgement of their gifts, and to commend them, and to praiſe God for beſtowing them, and not to think, that *Qui auget alienam famam, detrahit ſuæ.* If the prophet *Ezekiel* had been of that mind, he would not have commended *Daniel* living in his own time, for fear of impairing his own credit, *Ezek.* 28. 3. So *John Baptiſt* of Chriſt, *I am not worthy to unlooſe his ſhoe latchet*, he muſt increaſe, I muſt decreaſe, as the morning ſtarre doth, when the Sunne is up.

Contrary to this, we (like *Saul*) cannot abide that any mans thouſands ſhould be more then ours, 1. *Samuel* 18. 8. and therefore, if we can, we will deny that he hath any ſuch gift in him, or at leaſt, not in ſuch meaſure as is ſuppoſed; or elſe, we make light of the gift it ſelf, that it is but a mean and baſe gift: or if the gift be ſuch as all men

all men ſee to be a rare and an excellent gift, then we begin to carp at him for ſome other defect, or elſe to charge him with the abuſe of his gift, or at leaſt, ſome imperfection in his life; one thing or other is ſtill awry.

Now the duty of him that hath the gift is, 1. *Cor.* 15. 10. to know who it is that hath ſeparated him, and that he hath nothing by nature, but that he hath, it was given him by God, and therefore he muſt be humble, *Ezek.* 28. 17. And he may humble himſelf, either with the defect of other gifts, or at leaſt with the body of ſinne, which he carrieth about him, *Rom.* 7. 24. that ſo the grace of God may not be in vain in him.

And it may be in vain three wayes.

1 In reſpect of doing good in the Church.

2 In reſpect of doing himſelf good thereby.

3 In reſpect of his own ſalvation, 1. *Cor.* 9. 27. if he be not humble, he may preach to others, and himſelf be reprobate.

II. The ſecond dutie that we ow to men of gifts is, to preferre thoſe that have the greateſt gifts and to give the greateſt gifts, the greateſt preheminence.

For as in Philoſophy *bonum eſt eligendum, malum fugiendum:* ſo *è bonis optimum, è malis minimum.* This was the reaſon of founding of Colledges; becauſe men thought if they left their lands to their kinred, they ſhould have *hæredes promiſcuos*, they knew not whether they ſhould be good or bad: but in Colledges, they ſhould have *hæredes ex optimis.*

For this point of chooſing the beſt, ſee 2. *Kings.* 10. 3. of *Jehorams*

rams children, *eligite optimum & aptissimum, Gen.* 41. 39. *Pharaoh* to *Joseph*, because God hath endued thee with the greatest wisdome.

To give some reasons in this case.

1 Whom God chooseth not, he will not blesse: and he chooseth none but the best.

2 It is worse to make an *Hophny*, then not to correct an *Hophny*. *Eli* was blamed for not correcting; much greater had his sinne been, if he had put in an *Hophny*, whose mind is on the pot.

3 Set an unmeet workman about any thing, and the work will be in danger of marring: so by this means they do *ponere sub periculo*, endanger the souls of them that are committed to their charge.

Now the duty of the superiour that is thus qualified with gifts is, 1. *Sam.* 9. 21. to think meanest

eſt of himſelf of all others: and to ſay, 1. *Sam.* 18. 8. *What am I? and what is my Fathers houſe?* And if he be preferred according to his gifts, he muſt not think that he is fallen into the pot, that is, into a place of eaſe and reſt, but that his place being higher, he muſt now do more good there then he could do in a lower place.

III. The third dutie that we ow to men of gifts is, to make uſe of their gifts; *Eò ſe conferre ubi Deus eſt*, Exod. 18. 15. The people asked of God when they asked of *Moſes*: and ſo 1. *Sam.* 9. 9. They went to the Prophet to ask of God.

And the dutie of him that hath the gifts is, *Vtendum ſe præbere*, and to make accompt, διὰ τοῦτο ζῶ, I live to this end, and to this purpoſe, to be uſed of others: ſo ſaith wiſdome, *Prov.* 9. 4, 5. *Come hither to me*: and our Saviour

Saviour, *John* 1. 39. *Come and see.*

Thus much for the goods of the mind.

Now for the goods of the bodie, which is old age. Our duties are

1 To hold our peace, and give them leave to speak, *Job* 32. 6, 7. and the reason, *Job* 12. 12. Because with the ancient is wisdome: the contrary was *Rehoboams* fault, 1. *Kings* 12. 6.

The duty of the aged answerable to this is, that they be not, *Esa.* 65. 20. *Pueri centum annorum*, they must have *canum intellectum*, as they have *canum caput.*

But if they be such, yet for their age we must honour them, though for their wisdome they be not worthy *Hoc pati*, yet in respect of their age it is meet for us *Hoc agere.*

II. To rise up before them,

Levit.

Levit. 19.32. becauſe *Prov.* 20. 29. old age is a glorie, yea, *Prov.* 16. 31. a crown of glorie.

The dutie of old men anſwerable is, that which followeth in that place, *Prov.* 16. 31. That his age be found in the way of righteouſneſſe: and *Tit.* 2. 2. they muſt be ſober, honeſt, diſcreet, ſound in the faith, in love and in patience.

Thus much of the goods of the body.

Now for the outward eſtate of Nobilitie, Wealth, &c. We ſee *David*, 1. *Sam.* 25. 8. called *Nabal*, though wicked, yet becauſe he was wealthy, father; *Send I pray thee to thy ſervant, and to thy ſonne David*, ſaith he. And our dutie is,

I. To place them with the Elders in the gate, to preferre them that are wealthy: and the reaſon, becauſe *Nervus reipublicæ argentum*, there may come much

much benefit to the Commonwealth by them: as *Nehemiah* had 150 Jews at his Table, *Neh.* 5. 17.

The duty of rich men answerable is, 1. *Tim.* 6. 19. to be willing to part with their goods: and if either he be a nobleman himself, or allied, or of acquaintance, let him help forward good causes: and especially provide for the Prophets as the woman of *Shunem* did, 2. *Kings* 4. 9, 10. A chamber, a bed, and a table, a stoole, and a candlestick.

Again, rich men must learn not to be high-minded, nor to put their trust in their riches, 1. *Tim.* 6. 17, nor to count them their strong city, *Prov.* 18. 11. nor to be churlish, as *Nabal* was to *Davids* servants; 1. *Sam.* 25. 10. nor to despise the poore.

II. The second dutie of the meaner sort towards these noble

or

or wealthy men is, to accompt them their fathers, and themſelves their ſonnes, as *David* did *Nabal*; to give them honour and reverence accordingly.

There is yet one caſe more, wherein honour and reverence is due; and that is, when a man beſtoweth a benefit upon us.

And in this, as in the former, conſider the duties of benefactours, and of thoſe to whom the benefit or good turn is done.

The benefactours duty is thus.

I. No man though he be rich is bound to every one in particular, not in *beneficio*; *in officio* every man is bound to do ſome duty or other to every one, but for benefits, they may make their choice: but to ſome they muſt give; and in their giving they muſt have this care,

to

to do it freely; contrary to the courſe of giving benefits, or *Benifices* now adayes, wherein the givers look not, *ubi optimè*, but *ubi quaſtuoſiſſimè:* as if a man ſhould beſtow ſo much bread on his horſe, becauſe he is to ride upon him; ſo they beſtow upon ſuch a man, becauſe they will make uſe of him.

II. He muſt give not onely freely, but ſpeedily, *Bis dat qui citò dat. Apage homines quorum lenta ſunt beneficia, præcipites injuriæ*: as now the manner of men is, *Profundere odium, & inſtillare beneficium*; not all at once, but by little and little.

III. When you have done a man a good turn, forget it; or at leaſt wiſe upbraid him not with it.

The duty of him that receiveth a benefit is,

I. To acknowledge that man to be the inſtrument of God in that

that blessing, and to let his estimation or valuation of the thing be as great after he hath it, as it was before he received it.

II. The effusion of this affection upon all fit occasions. If he remember it, I need not, for *exprobratio est satisfactio pro beneficio*; but if he forget it, I must not, but I must speak of it, and that not extenuating it, but I must be *benignus interpres*, first, that it was a great benefit, or at least a great one to me: or if not, yet he did it with so good an affection, that I cannot but think highly well of it.

III. If he ever stand in need we must do him the like good turn, if we be able; not to injure him, and then to make *finem injuriæ, beneficium*, to think we do him a benefit, by making an end of an injury: nor as they do in policie now a dayes, *mergere ut extrahatur*, first drown them, that they

may pull them out again, and so make them beholden by plucking them out.

The contrary to these is the sinne of unthankfulnesse, which indeed is a great vice, and abhorred even of the heathen.

But we must beware we take not that for unthankfulnesse which is not; for *ingratitudo est in rebus gratiæ*, and not in *rebus officii*: And therefore if he do me a matter of duty, or of office, or justice, he cannot for this exact any thankfulnesse at my hands: but let him come to me in *re gratiæ, in beneficio, quod licet dare, aut non dare, facere, aut non facere*, and I will be thankfull.

Again, he hath done me a good turn, he would have me now to follow his appetite, to do some unjust thing; I will not, but refuse to consent unto him: Is this unthankfulnesse? no; for the rule is, that the love

to

to my ſelf muſt be the rule of the love to my neighbour: and ſo it is not required that I ſhould do any more for my neighbour, then I would do for my ſelf: Now then, if my own appetite would lead me to any unjuſt thing, ſhould I conſent unto it? No, for ſo I ſhould hurt my ſelf by conſenting to ſinne againſt my own ſoul.

And ſo for the pleaſure he hath done me, he would have me do him a pleaſure, by conſenting to ſinne by his inſtigation, and ſo hurt both his ſoul and mine own, and do evil for good: And in this caſe it is no unthankfulneſſe though I deny him: it may be *Species injuriæ*, and *Species ingratitudinis, quæ ſæpe incidit in virum bonum*: But a good man through the midſt of all the infamie and reproch of his ingratitude, will *tendere ad officium.*

We are now come to the reason of the Commandment; *That thy dayes may be prolonged in the land which the Lord thy God giveth thee.*

This is the first particular Commandment, that hath a particular promise, *Ephes.* 6. 2. And the reasons why God addeth a reason to this commandment may be these.

1 Because *adorant plures orientem solem quam occidentem*: & old men when they have one foot in the grave, are for the most part despised.

2 Because as we have in our birth received the benefit of life from our parents, as the instruments; so by our parents and by their blessing it might be also preserved and prolonged.

Object. But our experience sheweth us, that obedient and dutifull children often die betimes; and dif-

disobedient, stubborn, and contumelious children prosper and live long.

Answ. We answer with *Salomon Eccles.* 9. 2, 3. all things in this world are alike to all men: and these outward things as glory, riches, preferment, and long life, they are but the gift of Gods left hand, and are common both to good and bad, as well as povertie and adversitie; and the reason is, Prosperitie and riches are given to the wicked, *Ne boni nimis cupidè prosequerentur*: and povertie and adversitie is also common to the godly as well as to the wicked, *Ne illa turpiter effugiantur.*

And again, adversitie is common to both: Why? because if God should send adversitie to all the wicked, and to none of the godly, men would think all the punishment were in this world, and that there were no judgement to come.

And if he ſhould ſend adverſitie onely to his Children, men would think there were no profit in ſerving the Almighty; and that he did not reſpect his children, neither had any care of them, but did quite forget them, *Pſal.* 10. 11.

And therefore that he may ſhew he hath a providence, he will give to ſome of his children theſe good things: And that he may ſhew he hath a judgement to come, he giveth them alſo to ſome of the wicked.

And not all to the wicked, becauſe they ſhould not ſacrifice to their net, and their yarn: that is, they ſhould not make the outward means their god, *Habac.* 1. 16. Neither all to the godly, becauſe the devil and his inſtruments ſhould not ſay, that the godly do not ſerve God for nought; or that they ſerve him becauſe of his bleſſings.

Quest. But how is it then, that long life is promised to those that honour their parents?

Answ. I. We have a good exposition of this place, *Deut.* 5. 16. where it is said, *That thy dayes may be prolonged, and that it may go well with thee*: So the meaning is, that so long as it may go well with them, and be a benefit unto them, so as they may live prosperously, their dayes shall be prolonged. But if their life come to be a displeasure to them, then to have their dayes lengthened will do them no pleasure, nor be any blessing to them. And life may be a displeasure.

1 In regard of the evil dayes. 2. *Kings* 22. 20. *Josias* a good King taken away, because he should not see the evil dayes that were to come upon the Land.

2 In regard of himself, for fear lest he be corrupted. And

therefore *raptus eſt à facie malitiæ Henoch.*

II. When *Herod* promiſed the daughter of *Herodias* the half of his kingdome, *Mark 6. 23.* if he had given his whole kingdome, certainly it had been no breach of promiſe: So, if God promiſe *vitam prolongatam*, and give *vitam perpetuatam* for it, here is more then half in half: as he that promiſeth ten pieces of ſilver, and giveth ten pieces of gold, breaketh not his promiſe; ſo here, no breach of promiſe in God, but performance with advantage.

III. The beſt and moſt ſufficient anſwer is this: There is no temporall thing of this life that doth *cadere in promiſſum Dei*, but onely ſo farre forth, as it ſhall help and further the next life, the life to come. This life is but *via ad vitam*, and whatſoever he promiſeth us in the way, it is but to help us to the

the end of our journey. And therefore, as all earthly felicitie is no felicitie, unlesse it dispose us to that felicitie that is heavenly; so long life is no life, unlesse it help us in the atteining of life eternall: neither is it any blessing, unlesse *ità disponatur de minimo, quemadmodum convenit summo*, or at least so, as *periculum non fiat de maximo*.

Quest. But why doth God give long life to the wicked, seeing it is here promised to the godly?

Answ. For divers reasons.

I. To prove if at any time they will be brought to repentance, 2. *Tim.* 2. 25.

II. God respecteth their progenie, as cutting off wicked *Ammon*, good *Josiah* succeeded *him*, 2. *King.* 31. 24. & cutting off *Ahaz*, good *Hezekiah* succeeded him, 2. *Kings* 16. 20. now, that these good Kings might come of them, he first suffered

those wicked kings to live long, before they were cut off.

III. Because he must have rods of his wrath to punish his disobedient children, and for triall of his Church, *Esa.* 10. 5.

IV. Every one of us may learn an universall document from hence, *Rom.* 9. 22. If God to make his wrath and power known, suffer with long patience the vessels of wrath prepared to destruction, we must learn much more to be patient and long suffering in those injuries that are done to us.

V. To conclude this point, and so to make an end of this commandment; If God do give long life unto the wicked, he will be even with them for it another way, as we may see, *Esa.* 66. 24.

1 The godly shall come forth and look upon their condemned carcases.

2 Their worm shall never die;

die; that is, the worm of their conſcience ſhall evermore trouble them: though their life be *longa* it ſhall not be *lata*.

3 Their fire ſhall never be quenched; their name ſhall be an abhorring to all fleſh; yea their remembrance ſhall be cut off, *Pſal.* 34. 16. and their name ſhall rot, *Prov.* 10. 1. And thus much of the fifth Cõmandment

The ſixth commandment.

ALl the duties between man and man in particular pertained unto the fifth Commandment. And now follow *officia promiſcua*, duties generall to all, in the foure next Commandments.

The ſixth concerning the life of man, and the preſervation thereof.

The 7th concerning chaſtitie, or

or the preſervation of wedlock.

The eighth, concerning his goods.

The ninth, concerning his good name.

First, of the Sixth.

God hath made choice of one word, to ſignifie a whole catalogue of ſinnes, for the helping of mans weak memory, and to ſhew, that the under-affections comprehended under the name of murder, are no leſſe odious to God, then is murder it ſelf: which, if they had not been expreſſed in this word, would have ſeemed light. See *Levit.* 19. 17. and 18. *Matt.* 5. 22, 23, 24, 25, 26.

Anger, the firſt motion to murder, is, when our deſire and appetite is hindred, and then there is naturally *ebullitio ſanguinis*, and after that ὀργὴ a deſire of removing that impediment.

Anger is not as ſome other affections,

affections, namely, *Envie*, which doth of it self *sonare malum*, as soon as a man heares it, he hates it: but anger is none of these, for it faileth not in the object as they do; but it faileth in one of these:

1 In the cause of our anger.

2 In the quantity and measure of it.

The Apostle, *Eph.* 4.26. hath a distinction between anger and sinne, *Be angry, but sinne not*; for indeed anger is no sinne of it self, but either when we are angry for no cause, or for a light cause; or if the cause be just, our anger is extreme, we keep no measure in it.

To be moved with indignity is a good thing, and a virtue called νέμεσις, when a man seeth a thing done, that ought not to be done, either against Gods glory, or the good estate of the Church or Common-wealth; & this is *ira per zelum*, and *ira Spiritûs sancti*. It

It was our Saviours anger' *Joh.* 2. 14. against the profaners of the Temple.

And the other is called *ira per vitium*, or *ira carnis*, when it is either εἰκῆ without a cause, *Matth.* 22. 5. or not kept *intra modum*.

And this sinfull wrath is, either at the first rising in us, or it is *suppuratio vitii*, an impostume or inward rankling of it. And then, if it be against a superiour, it is called a grudge: against an equall, rancour; against an inferiour, disdain. The grudge, if it continue a little longer, will grow to an impostume of *envie*; and the rancour, to *hatred*; and the disdain, to *contempt*.

And these impostumes commonly break out into issues, in the tongue, countenance, action.

That which breaketh out at the tongue, they call *spumam vitii*, the foam or froth of it: which

which againſt our ſuperiours, is *ſuſurrus*, whiſpering & detractions; againſt our equalls, ἐεἰσμα contentious ſpeech, rayling, and brawling; againſt our inferiours, ſcoffes, taunts, and reproches.

That which breaketh out in the countenance, is called *ictterus vitii*, the jaundiſe of it, we ſhall know it, if it be to a ſuperiour, *per obliquos oculos*, by a wry look; to an equall, it will be over all the face, pale eyes, ſweating and foming at the mouth; to an inferiour, by a high look.

That which cometh into action or execution, is called *lepra peccati*, the leproſie of the ſinne; for it breaketh out into fighting, warres, and ſuch like: And all theſe are murders coſens.

Now in this Commandment is not onely forbidden murder and his kindred, but there is alſo commanded in generall, that we ſhould preſerve the life of our neighbour.

The

The Hebrews ſay, we ſhould be to our neighbour *lignum vitæ*, a tree of life, what that is, *Prov.* 11. 30. *The fruit of the righteous is a tree of life*, to deal juſtly and offer no wrong, and ſo to have *cor ſanum*, a ſound heart, which is the true *lignum vitæ*, the life of the body, *Prov.* 14. 30. and without it, our life is but a dying life, ἄβιος βίος.

Neither is murder of the body onely, but of the ſoul alſo; and the murder of the ſoul is referred to two lives; this life preſent, and the life to come.

Now as it is accompted murder of the bodie, if the good eſtate of the bodie be endammaged; which good eſtate of the body is called *incolumitas corporis*, & is indammaged 3 wayes.

1. *In integritate corporis*, when we are maimed and loſe a legge, or arm, or other member.

2 *In incolumitate*, when we are hurt or wounded, though not ſo maimed.

3 *In*

3 *In libertate motûs*, when we are bound, or shut up in prison, and cannot use our body.

So again, if the incolumity of the soul be indammaged, it is murder of the soul; Now the incolumity or good estate of the soul is,

1 *Dilectio*, *Love*, against this cometh *odium* hatred, and all his crew or retinue.

2 *Gaudium*, against this cometh that, when a man is so dealt withall, that he falleth *in ἀνηδίαν* into a slothfulnesse or sluggishnesse, that he is unfit for any thing.

3 *Pax.* peace and quietnesse, either
- Within himself, against which is *Scandalum.* or,
- Between him and other, against which is discord and contention.

Generally therefore, whatsoever is against the life it self, or against the good estate of our life,

life, God hath intended to comprehend in this Commandment.

Particularly to the point of killing.

A man may offend in the killing of man or beaſt.

The Manichees held, that we might not cut down a tree, nor ſlip a branch of it: becauſe there is life in it: and much leſſe kill a beaſt. But this is a very fond opinion: For God before the floud gave both herbs and trees to man, *Gen.* 1. 29. and *Gen.* 9. 3. Whatſoever liveth and moveth is meat for man, not onely herbs, but beaſts alſo, and living things: very plainly 1. *Cor.* 10. 25. whatſoever is ſold in the ſhambles eat it.

And that the killing of beaſts cannot be conteined in this law, to be here forbidden, it is plain by theſe two reaſons.

1 Where there is not *jus ſocietatis*,

cietatis, there is not *societas juris*; now beasts can have no right of society with us, because they want reason.

2 It cannot be sinne to use things to the end for which they were ordained; now the lesse perfect are for the more perfect, as herbs for beasts, and herbs and beasts both for man.

Yet is not the killing of beasts absolutely in our power and liberty: but in these two cases we are forbidden to kill them.

1 When it turneth to the detriment of our neighbour: the killing of the beast of it self is not the sinne, but in respect of the hurt and dammage that we do therein to our neighbour.

2 We must not kill him, in the impatiencie of our wrath, exacting that power or understanding from him, which is not in him: as *Augustine* saith, men are so foolishly bent, they must have *facilitatem motus*: If the poore

poore penne do not (through their negligence or perverſeneſſe) write as they would have it, *capiunt & collidunt*, they take it and daſh it: ſo in beaſts, if they do not as we would have them, we in our impatiency ſtrike or kill them, which we ought not to do.

To come to man-killing, which is the murder here meant.

A man may offend in killing, 1 himſelf 2 his neighbour.

The heathen as *Lucretia*, *Seneca*, *Cato* though they could never have been brought to kill others, yet they durſt lay hands on themſelves; and are therefore highly accompted of among the heathen,

But Chriſtian religion telleth us it muſt not be ſo, and that no man hath power over his own life.

I. We

I. We muſt remember, that the generall rule of this law of the ſecond Table is, *Sicut teipſum*, As thy ſelf: therefore we muſt needs underſtand it thus, *Non occides alium, ſicut non occides teipſum*: and the proportion is, between the law of nature, and charitie: as in nature we love our ſelves, ſo in charitie we muſt love our neighbours: and ſo here, as in charitie we muſt not kill others, ſo in nature we muſt not kill our ſelves: for nature firſt maketh *alimentum individui*, before ſhe give *propaginem ſpeciei*.

II. No man is his own; but is a part of the ſocietie, or common-wealth, wherein he liveth; and ſo cannot injure or kill himſelf, but he brings detriment and dammage to the whole company.

III. Our life is the gift of God, 1. *Sam.* 2. 6. and therefore we muſt not diſpoſe of Gods gift,

gift, without the mind of the giver, and the rather, becauſe 1. *Cor.* 7. 23. We are bought with a price, and then are we his ſervants that bought us; and then as *Rom.* 14. 4. Who art thou that judgeſt another mans ſervant? ſo, who art thou that killeſt another mans ſervant? It is worſe then beaſtly to kill, or drown, or make away with our ſelves; for *Matth.* 8. 32. the very ſwine would not have runne into the Sea, but that they were carried by the devil.

To conclude this point with Auguſt. No man may kill himſelf, either that he may *fugere moleſtias temporales*, for by this means, *incidit in aeternas*: neither *ut evitet peccatum alienum*, for *incidit in proprium*: nor *pro ſuo peccato*, for there is a time of repentance: neither *ut non peccet*, for, *Incidit in peccatum certum, vt evitet incertum.*

Thus

Thus much against the killing of a mans self.

Come to the next, manslaughter *in alium*, the killing of another man.

The reasons against it are divers.

1 The generall reason, *Quod tibi fieri non vis, alteri non feceris*, Do as thou wouldest be done unto.

2 Thou must not deface the Image of God which thy neighbour beareth.

3 He is thine own flesh, *Esa.* 58 7. and therefore thou must not hate him, much lesse kill him.

4 By this means thou shalt come to be *filius Diaboli*, who was the first murderer, *John* 8. 44.

5 Murder is a crying sinne, *Gen.* 4 10 and will not cease till God take revenge.

6 It is a cursed sinne, *Gen.* 4. 11. *Maledictus, Caine:* and *Cains* own

own confession was, *Behold thou hast cast me out from thy face*; so it is excommunication, and the depriving of the grace of God.

7 God will require the bloud of a man, even of a beast that sheddeth it, and much more at mans hand will he require it, *Gen.* 9. 5.

The killing of another man is augmented by circumstances, of the person against whom it is. As namely,

I. If it be against a publick person, it is a worse and more grievous sinne, because it is *peccatum in plures*, a sinne against a great many; and he doth what he can to put out the light of Israel, 2. *Sam.* 21. 17.

II. If it be against a private man, and no Magistrate, then consider whether he be

1 Near unto us in bloud or kindred, or aliance; and it is worse to shed their bloud then

then the bloud of a ſtranger, becauſe *Superadditur reſpectus*, there is a double reſpect, both as a man and ſo *homicidium*; and a father, and ſo *Parricidium*: or a brother, and ſo *Fratricidium*; and ſuch like.

2. A ſtranger, that is not ſo neere unto us, but removed, from us: and they are either of ſtrength to defend themſelves, or weake and impotent: amongſt theſe weake ones, are the fatherleſſe, the widdow, and the ſtranger: it is worſe to kill one of theſe, becauſe they are deſtitute of power to helpe themſelves, *Exod.* 22.21,22.

Of thoſe that are able to reſiſt, it is worſe to lay hands on a good man, and an innocent man, then upon a wicked man: for in killing a good man we ſinne not only againſt Charity, but againſt Juſtice alſo, for he is *indignus*; unworthy of death: and againſt the Common-wealth too; for a

good man is ἐνδυσις ἰμάτιον a cõmon good, and the Common-wealth hath need of ſuch: Yea, we injure God himſelf, for *Zach.* 2. 8. They are as it were the Apple of Gods eye.

But may not the Magiſtrate put a man to death, notwithſtanding it is ſaid, Thou ſhalt not kill?

Certainely the nature of man is ſo perverſe, and crooked, that without *occides*, Thou ſhalt kill, *Non occides*, Thou ſhalt not kill, would not be kept: and therefore a deepe wound muſt have a new wound made. *Fiat inciſio, ut vitetur inciſio.* So God hath given power to Magiſtrates, *Ut ſanguis fundatur, ne ſanguie funderetur.* And as in the naturall body, ſo in the civill body of the Common-wealth, if any one part be ſo corrupt, that it indangereth the whole, it is no cruelty to cut it off; for, *Melius eſt ut pereat unus quam unitas:* better

one

one bad man, then all the Land periſh.

Now that this may be lawfully done, it is manifeſt, *Gen.*9.6. that bloud may be ſhed: and *Matth.* 26. 52. *He that taketh the ſword, ſhall periſh by the ſword:* but yet every man may not uſe the ſword at his pleaſure, againſt him that ſheddeth bloud, but *Rom.* 13 4. The ſword is given to one, namely the Magiſtrate, who is there calld Gods Miniſter; and he is not to beare it in vaine, but to take vengeance upon evill doers.

Now, *Quod organon eſt utenti, id Miniſter eſt jubenti:* and therefore it is not the ſword, nor the Miniſter (that is) the Magiſtrate, but God, who is *jubens*, the commander, that doth ſhed the bloud of the wicked.

And therefore for the Magiſtrates uſe of the ſword: As the Princes Officers muſt doe nothing but *ex præſcripto*; ſo the

Prince himſelfe and all Magiſtrates, muſt have their Preſcript from God; now Gods Preſcript is onely againſt the wicked: As for the innocent man his bloud muſt not bee ſhed, *Exod.* 23.7. if it bee, then *Ahabs* caſe for ſtoning of *Naboth*, *Rex homicida*, the King is a murderer, 2 *King.*6.32. So of *Ioaſh* for killing *Zacharia* an innocent Prophet.

But as for the murderer on the other ſide, *Non miſeraberis, non parcet oculus tuus*, Deut. 19.13. There is an irrevocable writ gone out, that every murderer muſt dye.

Queſt. 1. Then the queſtion is, *Whether any man that is a murderer may be any way executed?*

Anſw. And for anſwer, three points are neceſſarily to be conſidered in this matter.

I. It muſt not be *judicio privato*, every private man may not take it upon him, but hee muſt

muſt bee a Magiſtrate.

II. Not *judicio uſurpato*, the Magiſtrate muſt be kept within his limits, *Rom.* 14. 4. *Quis tu qui judicas alienum ſervum?* Other ſubjects that pertaine not unto him. If further then *jus gentium*, againſt the Law of Armes any be put to death, it is uſurped.

III. Not *judicio temerario*, without lawfull tryall: The matter muſt bee firſt enquired after, and tryed out, that he may bee *ſons damnatus*, *Act.* 23. 35. *Claudius Lyſias* would have *Pauls* accuſers come, before he heard him: and *John* 18. 29. wicked *Pilate* could ſay, *What accuſation bring you againſt this man?* And *Acts* 25. 16. *Feſtus* ſaith, *It is not the manner of the Romanes, to condemne any man, before his accuſers come face to face before him.*

And in this pleading or accuſation, God will not have bloud

to be shed at the witnesse of one man, but either three, or two at the least.

But may the Prince in no case shed the bloud of those that are not under his dominion, but are *Servi alieni*, Subjects to another Prince?

Surely yes: the Magistrate hath not onely a Sword to see rule kept at home, but *gladium exteriorem*; against the Wolfe and enemy abroad he hath the Sword of warre. The whole order whereof is set downe at large, *Deut.* 20. from the beginning to the end of the Chapter: and *Iohn Baptist*, *Luk.* 3. 4. doth not say to the Souldiers, *Abjicite arma, deserite militiam*; but teacheth them their duty in warre, and doth not quite take away warre: therefore warre is lawfull.

But

But in Warre three things are required.

1. It must be *ex justa authoritate, Judg.*1.1. the Israelites would not goe out to warre, till they had authority from God, and a lawfull guide, so *David* would not fight with *Goliah*, till *Saul* were first acquainted with his enterprise, 1 *Sam.*17.37.

2. It must be in a just cause, either to defend our selves, or to rescue others, as *Abram* did *Lot*, *Gen.* 14. 15. when hee had beene taken prisoner, and received injury; and in this case of injury and wrong offered by one Nation to another, according to *jus gentium*, one Nation may warre against another.

But here take heed, it be not for every light and small injury, but to revenge some notorious wrong: as in case of Religion as they tooke it, *Iosh.*22. 11, 12. or in weighty matters of the Commonwealth, *Judg.*20.23.

3. It must bee done with a right end and purpose; not to spoile and prey upon them, 1 *Sam.* 15. 9. but wee must fight as they that fight the battels of the Lord, and let no evil be found amongst us, 1 *Sam.* 25. 28.

Quest. *But may a private man in no case shed the bloud of another private man?*

Answ. Necessity hath no law, *necessitas est exlex:* nay more, *necessitas dicit legem legi*: and therefore in a case of necessity, which we must take *pro impendente necessitate*, not imminent onely, but *pro termino indivisibili*, in that case every man is a Magistrate, and that by authority from God, *Exod.* 22. 2. If a thiefe by night breake into my house, I may kill him; and much more then, to save my life.

But if the *terminus* bee *divisibilis*, that the necessity hath a latitude, and the danger not present, but as it was with *Paul*,

Act.

Act. 23.17. *they swore his death*; wee must then doe as *Paul* did, not presently runne upon them, but reveale it to *Lysias* the chiefe Captaine, reveale it to the Magistrate.

But the danger being present, I may in mine owne defence, shed his bloud that would shed mine: for I must *plus favere vitæ meæ, quam alienæ*; and it is *inculpata tutela*, when I cannot otherwise save my selfe.

II. Againe, for this private shedding of bloud: he that is slaine is either slaine of purpose, or without purpose; Now as in things naturall, there is *per se*, and *per accidens*, and wee doe not attribute to nature, things that are done *per accidens*: so in morall things, there is *ex intentione*, and *præter intentionem*, and it maketh neither a good nor evill action, that is done *præter intentionem*. Yea God himselfe, *Deut.* 19. 1. *Exod.* 35. 23. appointeth sanctu-

aries of refuge, for those that kill other men *præter intentionem*: now God will allow no sanctuary for vices; and therefore if it bee done without intent to hurt, God accounteth it for no sinne.

But yet with these two Caveats.

1. That when wee doe thus kill another man, we be *in opere rei licitæ*, in a lawfull action; for *Exod.* 21. 22. If two men strive and hurt a woman with childe, and death follow, either of her or her childe, they shall pay life for life; though it were not their intention to kill her, yet because they were about an unlawfull thing as fighting was.

2. There must not lacke *debita sollicitudo*, there must bee due care and diligence, to avoid the hurting of our Neighbour, for otherwise. *Exod.* 21. 33. If a man digge a pit or a Well, and cover

cover it not, and another mans Oxe or Asse fall into it, hee shall make it good, because hee might have taken heed before, and covered the Well.

Thus much of the restraint of the Commandement, in what cases it is lawfull to kill, and to shed bloud.

Now the Extension of the Commandement.

Of those that willingly and of purpose commit murder, some doe it directly, *Numb.* 35. 16. they that with iron, wood, or stone, or any instrument kill another; and some indirectly, by poison, witchcraft, sorcery, killing of children in the wombe, taking strong and strange purgations, to the end *abigere partum*; Also to be Cooperator accessary to killing, is to kill, as *Mat.* 26. 49. *Judas*, and 2 *Sam.* 3. 27. *Joab* to *Amasa*; also by bringing

bringing one into danger, as *Saul* made *David* Captaine, to the intent to have him killed, 1 *Sam.* 18. 17. So *David* dealt with *Urias*, 2 *Sam.* 11. 15. So to beare falſe witneſſe touching life, 1 *King.* 21. 13. So for Magiſtrates to permit it when they may hinder it, *Matth.* 27. 24. And all theſe wayes wee may commit this ſinne, and kill another man.

Now wee may alſo be acceſſaries to our owne death, if we put our ſelves in danger, and neede not: *Qui amat periculum, peribit in periculo*, or if wee doe not uſe all lawfull meanes to eſcape danger, as Chriſt did, *Mat.* 4. 6. and *Paul, Act.* 27. 31. and for this cauſe hee adviſeth *Timothy* to drinke a little Wine, for his ſtomackes ſake, 1 *Tim.* 5. 23. ſo alſo, to kill our ſelves by ſurfetting, or drunkenneſſe, or the undue uſe of any of thoſe things, which the Philoſophers call *non naturalia.*

More-

Moreover, wee are commanded not onely to preserve the life of the body, but *incolumitatem corporis*; so that no one part must be hurt, for if the least part bee hurt, the whole accompteth it self hurt, and saith, *Quare me?* why dost thou hurt me? So that if any part be hurt, it is a breach of this Commandement, *Levit.* 24. 19. and so is every wound, and every stripe, which wee read, *Exod.* 21.25.

Neither is the murder and hurt of the body onely forbidden, but of the soule also.

And this murder of the soule is much more grievous then the other of the body; and as there are two lives of the soule, so in respect of both those lives, the soule may be murdered, both in respect of this life, and of the life to come.

1. There may be a murder of the soule concerning the life thereof in this life: for when a man

man commeth to loath the benefit of his life, it may bee well ſaid, that his ſoule is killed, *Eccleſ.* 6. 3. *Col.* 3. 21. and he that doth any thing to a man, that maketh him thus to loath his life, that man is a murderer of the other mans ſoule.

2. Concerning the life of the ſoule in the life to come, the ſoule may alſo bee murdered, namely, if the ſoule be ſet in worſe eſtate, concerning the life to come, by him that hath charge of ſoules, *Rev.* 2. 14. *Mat.* 2. 8. you have made many to fall, ſo alſo if they lay a ſtumbling blocke before the people, or if they be negligent in their places, *Ezek.* 33. 6. the peoples blood ſhall bee required at their hands; alſo one private man may murder the ſoule of another man, either by giving counſell, *dicto* or *facto*, as *Peter*, *Mat.* 16. 22. *Maſter, pitty thy ſelfe*, as much as in him lay, to hinder our Saviour Chriſt

Christ in his worke of Mediatorship, and to hurt his soule, and all ours; or by example, *Gal.* 2. 13. or any other way giving offence to their weake brother, *Matt.* 18. 6.

Quest. *The Pharises thought it was no murder unlesse blood were shed.*

Answ. But wee must know, that the commandement is spirituall, and our Saviour telleth them, *Matth.* 5. 22. that what the hand or arme committeth, it commeth by vertue of the motion from the heart; and therefore *Mat.* 15. 19. out of the heart proceed murders, and for this cause the killing of a man is not accompted capitall, *Deut.* 19. 16. unlesse it proceed from hatred, which is an affection setled in the heart.

Meanes to avoid this sinne.

For the evoiding of this sinne of murder, which proceedeth of Anger, consider these two points, and put them well in practice.

1. If

1. If it bee our anger conceived againſt others, reſiſt it, *Eph.* 4.27. *Give not place to the devill.*

2. If it be others anger againſt us, give place unto it, *Rom.* 12. 19. *Give place unto Wrath*, as *Abigail* the wife of *Nabal*, would not tell him his fault in the midſt of the feaſt, but deferred it till the next day, 1 *Sam.* 25. 37.

Now that theſe two may bee the better put in practiſe, conſider that Anger is compounded of two things.

1 Grief for an indignity offred.

2. Deſire to revenge and requite it.

Now if our anger ſtay at the griefe, it is well, but wee muſt take heed of revenge, wee muſt not ſay, *Prov.* 24. 29. I will doe to him as hee hath done to mee; but wee muſt commit it to God to revenge, *Deut.* 30. 35. And we muſt be ſo farre from revenging or deſiring revenge, that if

our enemy fall, wee muſt not rejoyce at it, leſt God ſeeing it, turne his wrath from him upon us, *Job* 31.29. and more plainly *Prov.*24.17, 18.

But may we not anſwer hard and injurious words, and defend our ſelves? *Queſt.*

Surely of a fooles words, *magnum remedium negligentia*; and *Salomon*, *Pro.* 26.4. would have us at ſometimes not to anſwer him, leſt he become *è ſtulto inſanus*: when hee is among ſuch as himſelfe, anſwer him, leſt he ſeem wiſe; if he be among wiſe men, anſwer him not, and they will regard rather *quid tu taceas, quam quid ille dicat.* *Anſw.*

What ſhall we thinke of actions at Law? muſt we be ſo farre from requiting and revenging, that we muſt not bring men to juſtice that have done us wrong. *Queſt.*

In ſome caſes we may goe to Law; wee muſt not bee (as the Pope ſaid of *England*) *a good Aſſe* *Anſw.*

to

to beare all: for if it be a caſe of Gods or the Truths, ſtrive for the truth to death. But if it be a caſe of *meum* and *tuum*, remember what *Abram* did to *Lot*, for quietneſſe hee would yeeld from his owne right.

But becauſe by departing from our right, we plucke upon us a grievouſer burthen then we are able to beare, and make them offer it the oftner, therefore wee are allowed to have recourſe to the Magiſtrates for reliefe and ſuccour;

But with theſe rules:

1. Not for every trifle, not *quod opus eſt*, but *quod neceſſe eſt*; not every thing that will beare an action; but ſuch as if it be not remedied, will breed a further inconvenience, and ſuch as nothing but the Law can remedy.

2. Before you bring the matter into *forum civile*, firſt put it to Neighbours, and friends, among whom yee live, to end if they

they can, 1 *Corinth.* 6. 4, 5.

3. Our Saviour when he was required to deale, in dividing the inheritance, *Luke* 12. 14. *Who made me a Iudge?* ſaith hee, and preſently addeth, *Take heede of Covetouſneſſe, verſ.* 15. ſo take heede you goe not to law with a covetous minde.

4. Still keep a charitable mind to thine adverſary, though the Law proceed.

5. Bee adviſed before you goe to Law, as *Prov.* 25. 8. goe not forth haſtily to ſtrive leſt thou know not what to doe in the end, when thy neighbour hath put thee to ſhame.

Thus much of the ſixth Commandement.

THE

THE SEVENTH Commandement.

AS the other Commandement dealt with θύμος, ſo this with ἐπιθυμία, Concupiſcence: Not that every concupiſcence is evill, for *Coloſ.* 3. 5. it is ſaid, ἐπιθυμία κακὴ, as if there were a concupiſcence or deſire that is not evill.

For it is lawfull for every man to deſire, firſt to preſerve himſelfe, and then his *ſpecies*: but when our appetite is not kept *intra modum*, then it is evill.

Concupiſcence, as *Plato* ſaith, hath the loweſt place, and is *alligatum ventri*, as one would tye a Horſe or an Aſſe to a Manger. Now being in a lower place, when the lower is moſt vehement, then the higher is moſt hindred

dred, and as *Chrysostome* saith, *Dedit Deus corpus animæ, ut illud in Cœlum eveheret, non dedit animam corpori, ut illam in terram deprimeret.* So when our concupiscence is used, but only for lawfull propagation, to which it was ordained, that is a lawfull and good, and pure concupiscence: when there is *nihil alieni admixtum.*

Now as we see, *Gal.* 5.19. and by our Saviour Christs interpretation, *Mark.* 7.21. That adulteries, and all uncleane thoughts come from the heart: so first let us consider them as they are in the heart; and that either *ipsum venenum*, the very poison of our nature, 1 *Joh.* 2. 16. or else *Suppuratio*, an inward festring of this desire, an inward boyling of the Pot with the skum in it.

After these, when it begins to breake out, the first thing is *subactum solum*, when wee make our

our ſelves meet and apt ground to receive this vice: The Phyſicians call it κακεξία, when a man is diſpoſed to an evill humour, and will ſtill have a deſire to have his body fed with that humour.

Now this evill humour of wicked luſt and concupiſcence is fed by two meanes.

1. By *gula* gluttony, a ſurcharging of the ſtomacke, called *Crapula*, when it is with meate: and *Vinolentia*, with drinke.

2. By idleneſſe, which is either by exceſſe of ſleeping, or defect in labour and exerciſe.

After this *ſubactum ſolum*, there is *irrigatio concupiſcentiæ*, a watering of the ſeed by the ſinne *laſcivia*, or *immodeſtia*, and may be called *illecebra concupiſcentia*, *Prov.* 7.23. The ſnare of luſt: and it is either in the body, or from without.

1. In the body is πλοχή, platting

ting of the haire: and *fucus*, the colouring of the face: or in the apparell κοινὸν ἀγαθὸν, or in the gesture, either some common gate used generally, or a certaine kinde of gate, or gesture in the gate, which they learne peculiarly to this purpose, as dancing, and such like.

2. And from without our lust is watered, ether by corrupt company, or by reading lascivious bookes wantonly; or by beholding wanton pictures, or Playes, and spectacles of love, or by harkning to wanton tales, or histories, or songs that nourish that humour of lust.

For the signes, we will use no other but them before. The Jaundice of it is in the eyes too as the former was, and it hath his foame in *sermone obscæno*, in uncleane talke, and supicious and filthy actions.

The

The Act it ſelfe, whether it be *inſtinctu proprio*, or *conſenſu alieno*, it is all one.

It is practiſed either with a mans ſelfe, *Corpus ſuum ſecum*, which is called μαλακία, and ἀκαθαρσία, or with other. If with other, eithet it is with a Beaſt, or with mankinde: and with mankind, either willingly, or unwillingly: the party patient, not agreeing, called *raptus*: or elſe agreeing, and it is either with male, or female: Male, and ſo thry are ἀρσενοκοῖται, *Sodomes* ſin: Female, with one or more: with more, if there be a pretext of marriage, *Polygamy*; without any ſuch pretext, *Scortatio*; with one alone, called *Whoredome*: and it is either in Wedlocke called *fervor*; (for there is a fault even in Matrimony) or it is out of Matrimony; either with a party allyed, or a ſtranger: If allyed, called *inceſt*. Not allyed, either married to another, or free: If

married

maried or betrothed it is all one, and called adultery; and is

1 When both are maried, and that is worst.

2 The woman onely, and the man single.

3 The man onely, and the woman single.

And the second is the lesse evil then the third, because in the third there is *corruptio prolis.*

If she be free, and not maried, either we retein one peculiar to our selves, and then she is not a common strumpet, but a concubine: or else there is not this continuall keeping, and then if she be not common, it is *stuprum*, whether she be virgin or widow, especially virgin: if she be common, it is fornication properly.

Besides these, the act is either once committed, or often iterated, and then for distinction sake we may call it *luxuria*, and

the party a Whoremonger, when he ſets himſelf after it: or that which is beyond this, *Gen.* 18. *Clamor Sodomitarum*, ſo *Clamor adulterii*, when they dare impudently defend it. And laſt of all is *permiſſion*, and that is either private, of a particular perſon for his Daughter, or Wife, or any of his kindred, called *proſtitution*; or publick, of a Magiſtrate, in ſuffering and tolerating *Stews*, as *Rome* doth.

Before we proceed, let us ſee ſome reaſons againſt this ſinne of adultery, to make it odious to man as it is to God.

1 It is of all ſinnes moſt brutiſh, and maketh us come neareſt the condition of beaſts; and therefore by the Prophet *Jeremy* adulterers are compared to neighing horſes, *Jerem.* 5.8. and *Prov.* 7.22. to an Oxe going to the ſlaughter: and *Deuteronomy* 23. 18. God himſelf ſaith, they

they ſhall not bring the hire of a whore, nor the price of a dog into the houſe of God: putting a whore and a dog together; and according to the mind of the learned, comparing an harlot to a bitch that many dogs follow after.

2 It taketh away the heart, *Hoſea* 4. 11. it quite extinguiſheth the light of reaſon: and from wantonneſſe they grow to all uncleanneſſe, and that with greedineſſe, *Epheſians* 4. 19. and brings into all manner of ſinne, as it did *Solomon* to idolatrie, and *David* to murder.

3 It is of all ſinnes moſt inexcuſable: other ſinnes may have ſome viſard or colours; but God having ordained a remedy for this, which is mariage, 1 *Corinth.* 7. 2. he that will not uſe the remedy is without excuſe.

4 It is againſt the Church;

for whereas God made mariage an holy inſtitution, and a reſemblance of *Chriſt* and his Church, it is a contempt of the Ordinance of God, by making it unholy and unclean: and *Matth.* 2. 8. God made them one, becauſe he ſought a godly ſeed: and therefore, they that ſeek any more but one, do as much as they can to hinder Gods purpoſe, that he ſhall have no godly ſeed, no Church.

5 It is againſt the commonwealth, *Levit.* 8. 28. *Shall not the land ſpue you out if you defile it?* ſo the tranſlation of the Commonwealth cometh by pollution of the land.

6 It is againſt the whole ſtate of mankind, for whereas mariage is for increaſe of mankind, they that commit adultery ſhall not increaſe, *Hoſ.* 4. 10. and ſo as much as in them lyeth, they deſtroy all mankind, and are *delinquentes in genus humanum.*

7 Be-

7 Becauſe every man reſpecteth his own particular: It is againſt a mans body; firſt by defiling it, yea, the very garments are ſpotted, *Jude* verſe 23. and ſecondly, by weakning and decaying it; for as the Phyſicians ſay, the preſerving of *genitalis humor* is a ſpeciall cauſe of preſerving the life of a man: and the contrary breedeth great debility, and many rotten diſeaſes, *Num.* 5. 27. and it is alſo againſt his ſoul, *Prov.* 6. 32. he that doth it, deſtroyeth his own ſoul.

8 It is not onely againſt himſelf, but againſt others alſo; for in other ſinnes he may *perire ſolus*, but in this he muſt have one to periſh with him for company.

9 It is injurious to *Chriſt*, and that two wayes; firſt, *Chriſt* having paid a price for him, he dealeth injuriouſly to alienate that which is not his own.

Secondly, being a Chriſtian, and *Chriſt* his head, and he a member of *Chriſt*, he uniting himſelf to a harlot doth what he can to bring *Chriſt* into the body of an harlot.

10 If all theſe will not move us, then conſider the puniſhment of it. Firſt it is a puniſhment it ſelf for thoſe whom God hateth. *Proverbs* 22. 14. He with whom the Lord is angry ſhall fall therein : as a puniſhment to his name and fame: *Prov.* 6. 33. His reproch ſhall never be put away : It waſteth his ſubſtance, *Prov.* 29. 3. yea, it ſhall be a fire to purſue him, and all his increaſe to deſtruction, *Job.* 31. 12. And laſtly, that which is beyond all theſe, *Rom.* 1. 24. It is one of the puniſhments of Idolatry, and therefore a greater ſinne then Idolatry is; for every puniſhment muſt exceed that whereof it is a puniſhment, or elſe the puniſhment would

would be a greater allurement to the ſinne. And 1 *Cor.* 7. 12. If any will dwell with an Idolater ſhe may, but not with an Adulterer; and verſe 14. the children of an Idolater may be holy, but as for adulterers children, *Deut.* 23. 2. a baſtard ſhall not enter into the congregation of the Lord, even to his tenth generation he ſhall not enter.

And now to return to the particulars of the ſinne.

Firſt to begin with the feſtring of it, which the Apoſtle 1 *Cor.* 7. 9. calleth *burning*, and *Hoſ.* 7. 4. as an oven heated by the baker, ſo is an adulterer.

Secondly, when it begins to break out, the firſt thing we do, is to make our ſelves *ſubactum ſolum*, to make the ſoil fit by feeding the evil humour that lay feſtring before, which we ſhewed to be by Gluttony, and Idleneſſe.

Gluttonie we ſhewed to be in meat or drink: in meat *Crapula*, feeding too much; *gula veſtibulum luxuriæ*, the throat or gluttony is the gallery that Letchery goes through, and that by reaſon the faculties ſtand ſo, that *nutritiva eſt officina generativa*, and that being well looked to, there is hope the other may be the better dealt withall. It was one of the ſins of *Sodom*, *Ezek.* 16. 49. *fulneſſe of bread*; and *venter bene paſtus citò diſponit ad libidinem*, ſaith *Jerome* upon that place.

It is injurious to God in deſtroying his creatures, *Luke* 15. 13. the prodigall ſonnes fault. It will bring a man to poverty, *Prov.* 23. 21. It decayeth the health, and haſtneth death, and nothing ſooner than gluttony and ſurfeting. We reade *Num.* 11. 34. of graves of luſt, ſurfeting is a grave of luſt.

In the ſoul, it maketh Ser-

mons

mons and all exercises of godlinesse unfruitfull, *Luke* 8.14. for *Luke* 21. 34. it oppresseth the heart, and maketh it heavy, by the fuming up of the meat and drink.

Yea, it hardeneth the heart: *Amos* 6. 6. they had no sorrow for the affliction of *Joseph*, though they themselves drunk wine in bowles

Yea, *Deut.* 32. 15. when my fatling was well fed (saith *Moses*) *recalcitravit*, it spurned with the heel, and forsook God that made him.

To avoid these mischiefs take *Pauls* example, 1 *Cor.* 9. 27. beat down your own body; and one manner of beating it down is, *per damnum*, by hindering it of some commodity that it would have: as we do with beasts that we will keep under, take away the provender. So in effect it is Temperance.

It is φωνὴ τῆς σαρκὸς, the voice of the flesh, μὴ πεινᾷν, μὴ διψᾷν, μὴ ψύχεσθαι, Let me not be hungry, let me not be a thirst, let me not be a cold: when we grow wanton, and will not have it in this dish, or we will not eat unlesse it be thus drest, then *venter est molestus cliens*; but if having food and raiment we can be therewithall contented, this is the right Temperance.

Now Temperance consisteth in *modo*, and that *modus in medio*, and that is known *per regulam*: And the rule therefore of Temperance is threefold.

1 *Necessitas vitæ*, our life necessarily requires but convenient food and rayment, 1 *Tim.* 6. 8.

2 *Necessitas officii*, he that is *athleta*, that proveth masteries, must be abstinent and keep a strait diet, 1 *Cor.* 9. 25. and so a student, and he that will be contemplative; a husbandman must have more; and so our direction

rection must be for our diet, as our imployment is.

3 *Voluptas quæ neutrum horum impedit*, but if it be more then is convenient for the maintenance of our life, or for our necessary duties and imployments in our severall places, it is sinne.

According to these rules we must temper our desire, and give Temperance the bridle, that she may *constringere & relaxare*: as *Augustine* saith, *Temperantia frænos gutturis constringit & relaxat.*

And that we may govern and temper our selves the better in our diet, consider these 5 points.

I. The substance, not every day λαμπρὸς with the rich glutton delicately, *Luke* 16.19. The Israelites were weary of Manna, and must needs have Quails, *Numb.* 11.6. but *Daniel* and his companions, pulse served their turn, and yet they looked never

ver the worſe, *Dan.* 1.12. and *Eliah* his proviſion was but a cake and a pot of water, 1 *King.* 19.6. and *Eliſha* provided but a great pot of pottage for the children of the Prophets, 2 *Kin.* 4.38.

II. The quantity, they that have taken the meaſure of our throat, and other inſtruments, ſay, that it is leſſe then in other creatures of anſwerable proportion, to teach us temperance, and to beware of ſuperfluity, either

1 By ſurcharging our nature, *Hoſ.*7.5.

2 By exceeding our eſtate: it was *Nabals* fault, 1 *Sam.*25.26. he was a note too high in his feaſt; he made a feaſt like a Prince.

III. The quality, beware of exquiſiteneſſe, *Luke* 10 41. *Martha's* fault: we muſt not make our belly our God, *Phil.* 3.19.

IV. Eat not too greedily, for this is *os porci habere*, and this made

made the devil make choice of the heard of ſwine to enter into, becauſe of their greedineſſe: they were like cormorants given to devouring, as he himſelf is, and ſo like unto him.

V. Eat not too often; and for that we muſt have recourſe to the former rules *vitæ & officii*, not ſo often as to hinder our health, not ſo often as to hinder our calling, not too early, *Eccleſ.* 10 16. not too late, *Eſay* 5. 11. *Woe to them that riſe up early to follow drunkenneſſe, and continue untill night, till the wine do inflame them.*

The ſame fault is in exceſſe of drink, as before was in exceſſe of meats; *vinolentia* as ill as *crapula*, *Epheſ.* 5. 18. And it is the high-way to this ſinne of Adultery, *Prov.* 23. 33. firſt he ſaith, *Look not upon the wine when it is red, and ſheweth his colour in the cup, or goeth down pleaſantly*; and what followeth? *thine eyes ſhall look*

look upon ſtrange women. And therefore, Saint *Peter* doth not onely forbid drunkenneſſe, 1 *Peter* 4.3. but drinkings: whether they be ſuch as inflame us, *Eſay* 5.11. or whether by uſing it, we get ſuch a habit, that we are ſtrong to do it; for though we be ſo ſtrong, that we can keep our ſelves from being drunk, yet there is a woe pronounced againſt this ſtrength, *Eſay* 5.22. *Woe to them that are ſtrong to poure in ſtrong drink.*

And yet we are not altogether tyed from the uſe of wine; but that we may lawfully drink wine,

1 For the help of a weak ſtomach, and for often infirmities, 1 *Tim.* 5.23. we may uſe wine, but it muſt be a little wine: Take heed of exceſſe.

2 To eaſe the heavineſſe of the mind, *Proverbs* 31.6. *Give wine to them that have grief of heart.*

3 In

3 In a publick benefit for a publick gratulation, we may eat the fat, and drink the ſweet, *Nehem.* 8.10.

And to this purpoſe we may alſo apply and make uſe of the three rules of temperance.

Thus much of Gluttony.

The ſecond feeder of luſt is *idleneſſe*, *Ezek.* 16.49. it was one of the ſinnes of *Sodome:* a ſinne highly diſpleaſing to God, as well in regard of the breach of the next commandment, as alſo in reſpect of the loſſe of time; and that either by too much ſleeping, or by not being exerciſed in our callings.

For the firſt point too much ſleeping, *Rom.* 13.13. *Walk honeſtly as in the day, not in gluttony and drunkenneſſe, neither in chambering and wantonneſſe.* When he hath been in κώμοις, gluttony, and in μέθαις drunkenneſſe, then he

he comes to κοίτας, which we tranſlate *chambering*, but it is properly *lying in bed*, *long lying*: and there is joyned with it, ἀσέλγεια, wantonneſſe, the beginning of concupiſcence, *Amos* 6.4. *They ſtretch themſelves upon their beds*. And it is the way alſo to poverty to love ſleep. *Prov.* 20.13.

For the quantity of our ſleep, it muſt not be too long, *Prov.* 6. 9. *How long wilt thou ſleep, O ſluggard?* It muſt not be the ſluggards ſleep.

For the manner, it muſt not be dead ſleep, as *Jonas* ſleep was in time of danger, *Jon.* 1.5. not *ſepultura ſuffocati*, but *requies laſſi*, as *Jerome* ſaith.

II. For the ſecond point of idleneſſe, not being exerciſed in our callings, but giving our ſelves to eaſe, it is the way to bring us to hands hanging down, and to weak knees, *Heb.* 12. 12. and to corrupt the body: as wa-

ter

ter ſtanding ſtill will putrifie and breed toads and venemous things, ſo eaſe will breed diſeaſes. And therefore 2 *Theſſ.* 3. 11. they are condemned that work not, and are exhorted to work, and eat their own bread, as if their bread were not their own, if they live idlely and work not.

Thus much of *ſubactum ſolum*; now followeth *irrigatio concupiſcentiæ.*

For as we muſt keep our ſelves from being a meet mould or fit ground for the devil to caſt in this ſeed of luſt, or evil concupiſcence; ſo we muſt alſo beware of thoſe objects and allurements that do *irrigare concupiſcentiam.*

And theſe allurements we conſider, as they are in our ſelves and our own bodies, or as they are in others and without us.

1 The

I. The allurements in our ſelves, and about our own bodies are,

1 *Adhibere fucum*, it was *Jezabels* vice, 2 *King.* 9. 30. *She painted her face, and tired her head.*

2 To diſguiſe our ſelves in apparell, 1 *Tim.* 2. 9. and 1 *Pet.* 3. 3. condemned even in women, which are rather to be allowed in it then men, becauſe it is *mundus muliebris.* But Saint *Peter* hath two reaſons againſt it.

1 Let the hid man of the heart be uncorrupt, as if he ſhould ſay, (as *Cato* ſaid) *magna corporis cura, magna mentis incuria.*

2 The Saints in old time did not thus apparell themſelves; follow their example, *verſe* 5.

3 The geſture muſt be looked unto, *Micah* 2. 3. a plague is threatned againſt thoſe that have a proud gate. And the Prophet *Eſay* 3. 16. goes to particulars.

ticulars. 1 They are haughtie, they go on tiptoes. 2. They have stretched out necks. 3. Rolling eyes. 4. A mincing and a tinckling gate.

II. The allurements without us, or the watering of our lust by those provocations that are without, and beside the body do now follow.

1 *David*, *Psal.* 50. 18. reckoneth one; that is to say, being partakers, keeping company with adulterers: for *Prov.* 7. 22. the young man entring into company and communication with an Harlot, followed after her, like an Oxe to the slaughter, and a fool to the stocks: And indeed, company is very dangerous in this sinne, as we see 1 *Cor.* 5. 6. a little leaven leaveneth the whole lump; it may be applied to any vice: but Saint *Paul* there applieth it particularly to this sinne: shewing that this vice hath a speciall

ciall virtue to infect and leaven others. And therefore beware of evil company, and not onely evil, but ſuſpitious company, and at ſuſpitious times: refrain not onely the evil, but that which hath *ſpeciem mali*, any ſhew of evil, 1 *Theſſ.* 5. 21, 22.

2 After company may come evil books, that ſpeak broadly of filthy matters; theſe are of the ſame nature with ill company. The heathen man called his books his *Comites*: he was *ſolus*, and yet he had his *comites*, a book or two; and ſo having their company, he was *Nunquam minùs ſolus, quàm cùm ſolus*: evil books contain many evil words, and 1 *Corinth.* 15. 33. evil words corrupt good manners. Evil words we call theſe, *Stollen waters are ſweet, hidden bread is pleaſant*: and *Proverb.* 7. 18. *Let us take our pleaſure in dalliance*: and ſuch like.

3 To

3 To company and evil books may be added such things as by the eye and ear work the same impressions in the soul: as namely, pictures, *Imagines obscœnæ*, such as *Baal Peor*, *Numb.* 25. 18. to stirre up wicked and lustfull thoughts. And by analogie thereunto, all wanton dancings, *Mark* 6. 22. or stageplaies, or things appertaining to them: because

1 Our eyes therein do behold vanity, *Psal.* 119. 37.

2 A man cannot take fire in his bosome but his clothes will be burnt, *Prov.* 6. 27. nor a man cannot touch pitch but he shall be defiled, nor see wanton actions, but his affections will be moved.

We come to the signes.

The signes of this sinne are { in the eye. in the speech.

I. For the eye; *Matth.* 5. 28. looking

looking upon a woman to luſt after her is adultery before God: and 2 *Peter* 2. 14. ſome men have eyes full of adultery, *Geneſ.* 34. 1. The *Egyptians* looked upon *Abrams* wife, and fell into this ſinne: and therefore *Prov.* 6. 25. *Let her not take thee with her eye-lids.*

II. For the ſpeech, which is the froth or foam of this ſinne, it is forbidden, *Epheſ.* 4. 29. by the name of σαπρὸς λόγος, rotten or corrupt communication. And if idle words ſhall be accompted for, *Matth.* 12. 36. much more wanton and broad ſpeeches of filthy matters; or to ſpeak too plain even of lawfull duties of mariage. We ſee the holy Ghoſt uſeth very modeſt words that way, and ſeeketh out choice terms: as *Geneſ.* 4. 1. *Adam knew Evah his wife*: and *Gen.* 18. 11. *It ceaſed to be with Sarah after the manner of women*: and 1 *Corinth.* 7. 3. it is called *due be-*

benevolence, from each of them to the other.

Now before we come to the outward act,

Consider the προσυμπτώματα, as they are called in physick, as it were grudgings before an ague; so in this, the affections that go before the act: And they are in *conatu*, to compasse it, *Job* 31. 9. to lay wait at the doore of our neighbour, *Prov.* 5. 20. to imbrace the bosome of a stranger, *Prov.* 7. 13. to kisse, as the harlots did there, with an impudent face, *Deut.* 25. 12. the touch of the hand in the privy place, *Habac.* 2. 15. to make them drunk that they may see their privities. But beyond all these, *Ephes.* 5. 15. the Apostle maketh a period, and a full stop. There are many more then these, but it is a shame to name them: the rest are wrapped up in that, *It is a shame to name them*; much more

more then a ſhame to do them.

We come now to ſpeak of the Act it ſelf.

In the actuall ſinne of incontinency is,

I. That which the Apoſtle *Coloſſ.* 3. 5. and *Gal.* 5. 19. calleth ἀκαθαρσίαν, *uncleanneſſe*: the defiling of the fleſh, 2 *Corinth.* 7. 1. the luſt of concupiſcence, 1 *Theſſ* 4. 5. and more plainly, 2 *Peter* 2. 10. ἐπιθυμίᾳ μιασμοῦ, the luſt of uncleanneſſe, or the deſire of polluting; of which *Jude* verſe 1. ſaith, *Sopiti inquinant carnem.*

Now becauſe of theſe words of *Jude*, here falleth into this member, *Nocturna pollutio.*

1 If it be by reaſon of infirmitie.

2 If it be *ex plenitudine vaſorum.*

3 If it be by diſſolution of the part through ſome great ex-

exerciſe, or heat, as in great journies, not tending to this purpoſe of luſt.

In theſe three caſes it is no ſinne; provided alwaies, that though it proced of ſome, or all of theſe cauſes, yet there muſt be *ingrata recordatio*, a griefe and ſorrow for it, or elſe it will be imputed as a ſinne.

But if, not being in the thought of a man, it paſſe from him againſt his will, or without his knowledge, and he be ſorry for it when hee feeleth or knoweth of it, in that caſe it is no ſin.

But againe on the other ſide, if a man bee given to drunkenneſſe, or ſurfetting, and by reaſon thereof it iſſue from him: Or if by often rolling of the cogitation in the day time, it be procured in the night: or if either by day or night hee doe willingly ſpill it on the ground, as did *Onan Gen.* 38. 9. it is a ſinne, and very wicked in Gods ſight.

II. That which is called ἄρρητον βδέλυγμα, with a beaſt, forbidden, *Levit.* 18.23. puniſhed with death, *Levit.* 20. 15. both of man and beaſt: yea, with the death of the ſoule: *Revel.* 21. 8. *Without ſhall be* ἀβδελυγμένοι, *abhominable Buggerers.* They that make a confuſion between themſelves and beaſts, ſhall be brought to a worſe then a beaſtly confuſion in the end.

III. The act of incontinency with mankinde, is either with conſent of both parties, and then it is ſinne in both: or if either party bee forced by violence and ſeeketh to reſiſt, but cannot, that party is innocent, *Deut.* 22. 25. but the inforcer committeth a double ſinne, one in the violence which is againſt the former Commandement; and the other in the very act it ſelfe.

IIII. Of thoſe that yeeld conſent, they are either males, or females

females: for ſo ſtrong and ſtrange is our concupiſcence, that any thing is ſufficient to ſtirre up the coales, and to kindle it: and the Heathen could ſay, *Quod in fœmina ſexus facit, id facit in puero ætas.* Forbidden, *Levit.* 18. 22. *Thou ſhalt not lye with a male, as one lyeth with a woman, for it is an abomination:* and *Levit.* 20. 13. *They ſhall both dye the death.*

1. It is an unfruitfull worke of darkneſſe, *Eph.* 5. 11. it is *contra bonum prolis*, which is the end of *Coitus.*

2. It is alſo againſt nature, *Rom.* 1. 26. the naturall uſe is in the other ſexe: and verſe 28. It is a ſigne of a reprobate mind.

V. With the female this ſinne is committed, and that either with more then one, or with one alone: with more, either without law, or with colour of law. Without all colour of law, is *Scortatio*, whoring, *Deu.* 23. 17.

for bidden, & in the eighteenth verſe, the Whore compared to a Bitch, and the Whore-keepers to a number of dogges. For the puniſhment of it, *Gen.* 38. 24. The law of nature did award it death, to be burned: And God himſelfe, *Hebr.* 13. 4. will puniſh it; *Whoremongers and Adulterers God will iudge.* And if the civill puniſhment of the Law take not ſo ſevere hold of it, God himſelfe will iudge it, both in the world to come, *Revel.* 21. 8. and in this life with ſtrange and extraordinarie iudgements, as *Lues gallica*, the French Pox, an abominable and filthie diſeaſe, not heard of in former ages.

VI. Vnder colour of law, or with pretext of mariage is *Polygamie* wherewith ſundry of the Patriarkes were intangled, yeelding to the corrupt cuſtomes of the countrey about, not inquiring Gods will.

The

The Creation is plaine, *Gen.* 1. 27. and plainer, *Matth* 19. 5. for there the number is set downe expresly, *They twaine shall be one flesh*: and *Mark* 10.11. *If a man put away his wife, and marrieth another, hee committeth adulterie against her.*

And whereas they obiect and alledge, that it was lawfull at the first, for increase of children, and propagation of the world: *Obiect.*

Wee say for answer: That indeed if ever it had been to bee allowed, it was in the beginning: but the Prophet *Malachie* in the second Chapter, and fifteenth verse calleth men to that, *Non fuit sic ab initio*: and saith, That God having plentie of Spirit, yet hee made but one: and wherfore one, because hee sought a godly seed; and therefore *Polygamy* unlawfull for any age that should come after. *Answ.*

The first that the Holy Ghost noteth to have two wives, was

wicked *Lamec*, of *Caines* race, *Geneſ.* 4. 19. and though *Jacob* had ſo alſo, he learned it in *Padan Aram*, among the idolaters. The Prophets have ſpoken againſt it, and Chriſt himſelfe againſt it, and the Apoſtle, 1 *Cor.* 7. 2. Let every woman have ἴδιον ἀνδρὰ, her owne husband, and every husband have ἰδίαν γυναῖκα, his owne wife; and therefore whatſoever cavils have beene deviſed, to defend it, it is unlawfull.

VII. With one alone this ſinne of incontinencie is committed; and that firſt in Wedlocke, and cauſes Matrimoniall. For we are not left to our ſelves in Matrimony, to uſe our ſelves or them as wee liſt. But becauſe here wee fall into infinite queſtions, and not very pertinent to this place; we will therefore here content our ſelves, onely with theſe few conſiderations touching marriage.

1. We

1. Wee muſt have *Abrams* care, *Gen.* 24. 3. not to match with the *Canaanites*, with the wicked; but as *Paul* ſaith, 1 *Cor.* 7.39. *in Domino*, in the feare of God, and his true religion.

2. Conſent of Parents muſt be had, 2 *Sam.* 13.13,

3. As God brought *Eve* to *Adam*, *Gen.* 2.22. ſo deſire ſhee may come by the hand of God.

4. Which more neerely concerneth this place: in mariage wee muſt ſo behave our ſelves, as 1 *Cor.* 7. 29. having a wife, as if wee had her not. And in the fift verſe, being content to maſter our luſts, ſo that for duties of Chriſtianity, we may ſeparate our ſelves: and at no time in *menſibus*, to approach unto her.

5. Not departing from her, or divorcing our ſelves, but onely in caſe of adultery, as our Saviours rule is, *Matth.* 5. 32.

6. After wee are delivered by

the death of one party, 1 *Cor.* 7. 40. ſo to abide if we can; or at leaſt, not quickly to waxe wanton, and marry againe, 1 *Tim.* 5. 11, but ſtay our ſelves for a time, till the body be reſolved to earth from whence it came.

VIII. Out of Matrimonie wee commit this ſinne, either with one allied to us, or with a ſtranger.

If ſhee bee allied, it is called *Inceſt* forbidden, *Levit.* 18. 6. puniſhed with death, *Levit.* 20. 17. and it is ſet downe as a principle, *Thou ſhalt not diſcover the ſhame of thy mother, becauſe ſhe is thy mother, nor of thy ſiſter, becauſe ſhe is thy ſiſter*: as though by the light of nature, the very meaning of mother, or ſiſter were enough; and yet this ſinne for a time was winked at: but *Levit.* 20. 23. the land ſpued out the *Cananites*, and the *Perezites* for this abomination. And *Ruben* before the Law, for this very ſinne

of

of incest, forfeited both the right of the Kingdome, for it went to *Judah*, and the right of the Priesthood, which went to *Levi*.

And not onely in the direct line is this incest, but in the collaterall also, *Marke* 6. 18. *Herod* might not take his brothers wife, and 1 *Cor.* 5. 1. that one should have his fathers wife, a fornication not once named among the Gentiles; and *Amos* 2. 7. *A man and his father go in to a maid, to dishonour my holy name*: so though for necessitie it were tolerated in the beginning, yet of it selfe it is unlawfull.

IX. Come to those that are strangers to us and not allied; and they are either married or free and unmaried. If married or espoused, (for that is all one) it is *Adultery*, forbidden, *Levit.* 18. 20. and punished with death of both parties, *Levit.* 20. 10. see also *Deut.* 22. 22. 23. 24. And

though the politike lawes of men have not made it ſo; yet by the iudgement of all Divines, it is capitall. And great reaſon it ſhould be ſo. For

It is the perverting of the whole eſtate of thoſe two families, whereof the parties are members; and if the fault bee in the woman, and the husband know not of it, there is notorious theft commited: for the man nouriſheth and bringeth up a child that is not his, and layeth up inheritance for him, to the injury of his other children.

In which ſoever of them the fault bee, there is a ſinne againſt the reſt of the children: yea, and a ſinne againſt one that is not, namely againſt him that is ſo begotten, for hee ſhall be borne a baſtard, and one that ſhall not be accompted as one of the congregation of the Lord. It is alſo againſt the ſtate of the Commonwealth, for it polluteth the Land,

Land, *Levit.* 18. 27.

X. Of them that are free and unmaried, either the party continueth with us, and then it is called *concubinatus*, the keeping of a harlot to our selves, not being common, and shee is called a Concubin. God hath shewed how he disliked it by continuall crossing of it. First in *Agar*, *Gen.* 21.10. cast out the bondwoman and her sonne, *Gen.* 35. 22. in *Iacob* by *Rubens* incest with *Bilhah*. *Iudg.* 19. 2. A levite tooke a Concubine out of *Bethleem Iudah*, and assoone as hee had taken her, shee beganne to play the whore. 2 *Sam.* 3.7. *Saul* was punished in his Concubine *Rizpah*, to whom *Abner* went in, 2 *Sam.* 16. 12. *David* was punished in his Concubines, by his sonne *Absolon* in the sight of all *Israel*.

XI. Of those that doe not keepe a Concubine continually to themselves, the deed is done, either

either once onely, or often. Once onely, called *deflowring*, *Deut.* 22. 21. death appointed for it.

XII. The deede often done is called fornication; which word, though it be often used for the generall sinne, yet it is indeed properly called *vaga libido*, or *vagus concubitus*, *Prov.* 2. 19. they that enter into it hardly returne againe, *Prov.* 5. 12. in his latter end he shall wonder at himselfe and say, how was I deceived?

After the act followeth the permission of it.

The permission of the act is either of private men, *Levit.* 19. 29. for a man to prostitute his daughter, sister, or kinswoman; or of publike persons, *Ezek.* 16. 24. they built stewes, or brothell houses, called their high places, in every street; which as the

the Prophet there deteſteth, ſo godly Princes have beene ſtudious to remove them, as *Aſa* was, 1 *King.* 15. 12.

And the laſt pitch of all is to defend it.

To defend the ſinne maketh it a crying ſinne, *Gen.* 18. 19 the *Sodomites*, *Gen.* 19. 9. cryed out upon *Lot* when hee reproved them, *Away hence* (ſay they) *thou art but a ſtranger, and ſhalt thou judge and rule?* and *Pro.* 30. 20. the adultereſſe woman ſaith, *I have not committed iniquity.* Of theſe the Apoſtle ſaith, *Phil.* 3. 19. *they glory in their ſhame,*

THE

THE EIGHTH Commandement.

IN the former Commandement the luſts of the fleſh are forbidden, in this the luſt of the eyes, 1 *Ioh.* 2. 16. It dependeth well upon the other two Commandements.

For in the two former Commandements order hath been taken, for preſervation of life, and generation of children: Now becauſe for the preſerving of life, wee need food and raiment, 1 *Tim.* 6. 8. and when wee have children, wee muſt alſo provide for them, 1 *Tim.* 5. 8. and ſo by conſequent, every man is to labour and care in this world, and that, either *Eccleſ.* 6. 7. *prpter os*, for his mouth, or 2 *Cor.* 12. 14. to lay up for his children, from hence commeth that worldly

worldly concupiſcence, which is the obiect of this Commandement. And the ende of the Commandement is, to moderate that concupiſcence, which of it ſelfe is no ſinne, as wee ſhewed before in the former Commandement.

But firſt to deſire that which is ſufficient, and then to double that, and to deſire matter of ſuperfluity, yea of vanity and pleaſure, and from thence to double againe, and to have unlawfull deſire of that which is another mans, this is that that maketh it ſinnefull.

Before wee come to the things commanded and forbidden, we muſt firſt deale with right and propriety, and with Alienation.

Becauſe *res aliena & noſtra*, the unjuſt taking and detaining, is the matter of this Commandement,

dement, comprehended in the word *Steale*: And the obiect of the concupiſcence heere moderated is *meum & tuum*: mine and thine.

The Civile Lawyers define *furtum*, or *furari*, to be *rem alienam contrectare*; our Divines *conſentire contrectationi rei alienæ*, but even *concupiſcere rem alienam*, is *furari*.

Queſt. 1. But how commeth it to paſſe that there is *res mea & aliena*: mine and thine, his, and his?

Anſw. Surely *Pſalme* 24. 1. *The earth is the Lords*: and *Pſal.* 115. 16. *he hath givin it to the ſonnes of men*: and not onely to fill it, and make uſe of it, but to ſubdue it, and rule over it, and over the creatures that are therein; as God gave power to *Adam*, *Gen.* 1. 28.

Quew. 2. But how came the diviſion and appropriating to particular men? for without that there is not *meum & tuum*.

Anſw. *Cain* firſt built a citie, and called

led it by the name of his ſonne *Henoch*, *Gen.* 4. 17. and ſo appropriated that to him and his: and that made *Seth* and his family, gather to themſelves alſo private poſſeſſions.

After the Flood, whether by the allotment of *Noah*, or by their owne choice, his three ſonnes had the chiefe parts of the Earth: *Cain* had *Africa*, *Sem* had *Aſia*, and *Iaphet* had *Europa*. Alſo afterward, by conſent and agreement, things became proper to certaine particular perſons. as *Gen.* 13 11. *Abraham* and *Lot* agreed to part the Country betweene them.

Againe, wee come to have things proper to our ſelves, *jure primæ occupationis*, as *Deut.* 11. 24. *All the places, whereon the ſoles of your feete ſhall tread, ſhall be yours.* So when wee ſeize upon a Countrey never inhabited: or if it be *terra derelicta*, *primus occupator*, hath *jus* in it.

There

There is alſo *jus proprium jure belli*, becauſe the Magiſtrate hath *gladium exteriorem*, and may puniſh any forreine enemy, even by caſting him out, if he and his territories cannot otherwiſe be in ſafety from him and his people.

Now this right of proprietie or having a thing thus proper to a mans ſelfe, includeth foure things:

1. He hath not onely *Dominium*, the Lordſhip and rule of it, but *uſum*, as hee may uſe his horſe to ride on, and ſuch like.

2. Hee hath *fructum*, whatſoever commeth of that horſe.

3. Hee hath *conſumptionem*, he may ſpend or kill it.

4 Hee hath *alienationem*, hee may ſell or give it.

According to theſe 4. rights commeth in *jus proprium*.

Now

Now for alienation.

It is either liberall and free, or illiberall, as to hire, ſell, or let it goe for debt.

And this alienation is either a tranſlation of the whole; both the thing, the property, and uſe and all; or of the uſe onely; and either for a time, or for ever.

To alienate the property, uſe, and all for ever, is *donatio*, if but for a time, it is *mutuum*, when it is of the whole property, when but of the uſe, *Commodatum*.

Illiberall alienation is that, that is done upon ſome conſideration; and it is of three ſorts uſuall with us now adayes.

1. *Do ut des*, as letting a farme at a rent.

2. *Do ut facias*, as giving for homage or ſervice.

3. *Facio ut des*, as all civill contracts.

At firſt, when men grew wearie of liberality, the firſt brood

was

was *permutatio*, which if it bee monie for monie, is called *Cambium*, exchange; if any other thing one for another, and not money, it is *bartering*.

If it be *pecunia pro re*, it is *emptio*; If *rei pro pecunia, venditio*; and that is either *Negotiatio*, whole saile, or by parcels, called *Retayling*.

Beside this alienation of the thing it selfe, there is also alienation of the use onely, and not of the propertie; and that, if it be *usus rei pro pecunia*, it is letting; if it bee *pecunia pro usu rei*, it is hiring.

And out of this, by reason of our distrust, because sometimes wee will let one have the use, when wee dare not trust him with the property, there ariseth therefore from hence, the Contracts of *words, writings, pawnes, pledges* and *suretiship*.

If bee have but his bare word, it is in him that requireth it, *stipulatio*

pulatio; inthe giver of his Word, *ſponſio*.

If it be by writing, which are *proles humanæ perfidiæ*; if his own alone, *Chirographum*; if with others, *Syngrapha*.

Pawnes, if they bee *rei*, reall, they are either in regard of ſome oath, *Cautio*: or for the recovery of ſome thing received, and then it is either moveable, *pignus*; or immovable, as land, ὑποθήκαι. If the pawne bee perſonall, it is either in warre, *obſides*, hoſtages; or in peace, in matter of action, called *vades*.

Now that wee ſee what the right and propertie of things is, and how it groweth, let us now conſider how farre our deſire of this propertie, to make things ours that are not, may extend, And wee may take the meaſure of it after this order.

1, Remember that which is 1 *Tim.* 6. 8. Having food and rayment, be contented: if God beſtow

beſtow no more upon us, let us bee content with that: becauſe God, as he had plenty of Spirit, ſo hee had plenty of wealth, and could have made all rich if hee would: and it was in his wiſedome that he made ſome poore: that as the rich might have *præmium benignitatis*, ſo the poore might have *mercedem patientiæ*.

2. Though wee muſt bee contented with our eſtate, yet it is lawfull to gather in Summer, *Prov.* 30. 25. to provide at one time for the time that is to come by all honeſt meanes, and with a ſober minde.

3. As a man ſeeth his houſehold increaſe, ſo his proviſion may be the more: for hee muſt travell for his houſhold, *Gen.* 30. 30. that ſo hee and they may drinke out of their owne Ceſternes, *Prov.* 5. 15. and none be chargeable to others, 2 *Corinth.* 12. 13.

4. A

4. A man may deſire to have, not onely for him and his, but *Exod.* 30. 12. ſome offering to the Lord, to helpe the Church: and *Matth.* 22. 21. to pay tribute to the King, to helpe the Common-wealth; and 2 *Cor.* 8. 12. To have to give the poore Saints: and *Eph.* 4. 28. That hee may give to him that needeth, whoſoever hee bee.

Thus farre our deſire may goe, and yet ſtill within compaſſe: but if wee goe beyond theſe foure, we offend in our deſire, and our deſire is out of meaſure, and will come in the end to breed a neſt of Horſe-leaches, which are wormes, that have *linguam biſulcam*, a cloven, or a forked tongue, and cry bring, bring, *Unde habeas nihil refert, ſed oportet habere*: and this is that which we may call *Suppurationem concupiſcentiæ*.

Now for the making of *ſub-*

actum

actum ſolum, the ſoile fit, the way is, to beare a bigger ſaile than wee are able to carry, and ſo come to have need, and ſo to unlawfull practiſe, and then hee is a fit ſoile for the Devill to caſt in his ſeed; and the Devill perceiving man to bee thus fitted, moveth him to ſteale-

For the act it ſelfe, forbidden in this Commandement by the name of ſtealth, it is,

1, In the attaining and getting of a thing.

2, In the uſe of that wee have gotten.

In the getting there muſt bee a reſpect of Iuſtice, that there be no oppreſſion, exaction, fraud, robbery, or ſpoile of our neighbour, or that wee conſent not thereunto; for it is all one to hold the ſacke, and to fill it: To doe it himſelfe, or to conſent unto it.

The Apoſtle, *Epheſ.* 4.28. ſetting downe the affirmative part of this Commandement, ſaith, *Let every man labour with his hands the thing that is good:* So that if he have no calling, or an unlawfull calling, and ſo do not labour the thing that is good, he offendeth againſt this Commandement.

Theſe idle people, they are againſt the ſtate of mankinde, in Paradiſe, and out of Paradiſe. In Paradiſe, God placed them in the Eaſt part of the Garden, that they might dreſſe it, *Gen.* 2. 13. and when they were driven out, *Gen.* 3. 19. in the ſweat of their browes they were to eate their bread. And as the Lord at firſt appointed, that man ſhould labour, ſo when he giveth his reward, *Matth.* 20. 8. hee will ſay to his Steward, *Call the labourers, and give them their hire.* But *Matth.* 25.30. when he commeth to puniſh, he will not

onely puniſh *ſervum flagitioſum*, but *ſervum inutilem*, the idle and unprofitable ſervant, caſt him into utter darkneſſe, as a creature ſuperfluous: for God putteth no difference betweene *nequam* and *nequaquam*. So an idle ſervant, and no ſervant, an evill Calling and no Calling is all one before God.

And as wee muſt not be idle, ſo wee muſt not be evill occupied, to get wealth: for to get wealth by evill meanes, is no better than ſtealth, whether it be in unlawfull or unjuſt buying and ſelling, as namely, when that is ſold, that cannot be ſold. Of which nature are.

1. The grace of God, *Simon Magus* his fault; he would have bought the Grace of God for money, *Act.* 8. 20. called ever ſince *Simonie*.

2. Juſtice and Judgement. *Quid dabis mihi ut faciam juſtitiam?* is all one with *Quid dabis mihi*

mihi ut vendam tibi Deum? Ambrose and *Augustine*.

3. Benefits and good turnes; which should bee done freely, and not looking for reward againe, as the Usurers sell their money. For as *donatio* is *liberalis alienatio, sine omni mercede in æternum:* so *mutuatio* is *liberalis alienatio, sine omni mercede ad tempus:* both lending and giving must be free.

Or againe, in things that may be sold or contracted for, there may be a fault in the evill manner of contracting, and so a theft.

For contracts therefore.

Two things are required in every contract, *Labor*, and *Merces: Res appretiata*, and *pretium: cura*, and *stipendium: quid pro quo:* if either of these bee wanting, it is no better than theft. *Ezek.* 34. 3. *If they eate the fat, and cloathe them with the Wooll, and kill them that are fedde, and feede not the Sheepe, they are*

no better than theeves and robbers. And so on the other side, if he do labour, give him his hire, *Deut.* 24. 15. neither defraud him wholly, nor pinch him in it.

And now for the substance of contracts.

1. There must be no corrupt measure.

2. There must bee no false weights.

3. The matter sold or contracted for, must be good: not the refuse of the wheate, *Amos* 8. 6, nor Wine mixed with water, *Esay* 1. 22. but the ware must bee sound and good.

For the manner of uttering our wares, wee must beware wee doe not over-reach our Neighbour, nor take any advantage of his ignorance, or over-sight, this is *stellionatus*, cozening.

For the price, wee must not thinke when wee come to buying or selling, that wee come to a spoile; and therefore wee must avoid

avoide that fault which is set downe, *Prov.* 20. 14. It is naught, It is naught, saith the buyer, and when we are gone, boast of our peniworths.

Now of thefts that are without contracts.

I. In the family is *furtum domesticum*, *Tit.* 2. 10. pickery in servants, beguiling their Masters: to this wee may adde *servum fugitivum*, because hee detracteth himselfe out of his masters possession, and defraudeth his master of his service. So also the wasters of their masters goods are herein comprehended, *Luke* 12. 45.

II. Without the family there is a double theft.

1. Of things consecrated, and that is *Sacriledge*, *Levit.* 5. 15. there is a law for it: *Rom.* 2. 22. hee matcheth it with idolatry, where he saith, *Thou that abhorrest Idols, committest thou sacriledge?* which is, to convert to

his owne uſe; or *deducere*, to divert a thing from the ſacred uſe to a prophane.

2. Of things prophane: and they are { publike. private.

Publike when a thing is ſtollen, that is the Kings, being a publike perſon, or the Commonwealthes; called *peculatus*: and theeves are called *Balnearii fures*, becauſe they were about bathes, and ſuch common places: ſuch are they alſo that receive common wages, and convert it to their owne uſe.

Private things are of two ſorts.

1. Perſonall, having life.

Perſonall theft is of men, called *plagium*, and the theeves *plagiarii*, *Exod* 21.16. puniſhed with death if hee ſteale him and ſell him, 1 *Tim.* 1.10. To this may be added *Judas* his ſinne, the betraying for money, *Matth.* 26. 15. though it bee not an outright ſelling of him. And it is

alſo

alſo of Beaſts, and then they are called *Abgregarii*, as the *Sabeans* and *Chaldeans*, *Iob* 1.

2. Reall theft is of things not having life, as of money, raiment, or other goods, *Exod.* 22. order is taken for theſe thefts particularly.

Now all thefts are aggravated and made more grievous, by circumſtance of the perſons, againſt whom they are committed: as if they bee done againſt the Widow, fatherleſſe, ſtrangers, or poore, *Exod.* 22 21. to 25. and *Prov.* 23. 10. *Enter not into the fields of the fatherleſſe, for he that redeemeth them is mighty, and will defend their cauſe againſt thee.*

And here is condemned the incloſure of Commons, for *Cum primum occuparentur religione*, there was alwaies a conſideration had, that there ſhould alwaies be poore people, and therefore to them was left a diviſion of lands

in common, to live upon, ſet out by markes, *Deut.* 16. 14. theſe markes muſt not bee removed, and *Deut.* 27. 17. the whole congregation curſeth them that doe it, and *Hoſ.* 5. 10. ſee the deteſtation of it, *Iob* 24. 2.

Thus much of the unjuſt getting of a thing, and of the theft therein committed, which may be drawne to theſe two, which *Nazianzen* calleth ἐπιβολὴ, or, *manus injecta*, rapine or violence: and ἐπιβουλὴ, a crafty way of compaſſing.

Now the vertue oppoſite to this is, juſt getting.

Prov. 16. 8. A little with righteouſnes, is better than great poſſeſſions without equity; and 1 *Tim.* 6. 5. not to thinke that gaine is godlineſſe, but that *godlineſſe is great gaine:* and bee able to ſay with *Iacob* in every thing they get, when they are asked how they came by it, *Gen.* 34. 33. *my righteouſneſſe ſhall anſwer for me.*

But

But becauſe the world is full of evill, and men have alſo *mentem malam*, therefore if a man have over-ſhot himſelfe, there is a reſtitution appointed for the perſonall thefts before ſpoken of, ſave onely for men-ſtealing; and ſo alſo, for all reall thefts reſtitution is allowed, unleſſe the manner of the theft, as breaking a houſe in the night time, or ſuch like, alter the caſe, *Num.* 5. 7. and *Iob* 20. 18. *Nehe.* 5. 11. *Luk.* 19. 8.

Yea and not onely in things gotten by ſtealth, but in things gotten by lawfull contract, there may be reſtitution required.

1. That which we call *depoſitum*, a thing committed to ones truſt, *Exod.* 22. 7. and 10.

2. Thoſe things that come *ſub ratione inventi*, ſtrayes, or things loſt, *Exod.* 23. 4. *Deut.* 22. 2. and ſo alſo, *Levit.* 6. 4.

3. Things lent us for a time muſt be reſtored: for as *Auguſt.* ſaith, *Tametſi benigne dimittitur,*

tamen non injuſte repetitur, *Exod.* 22.14.

4. Things hired muſt alſo bee reſtored, *Exod.*22.15.

5. Things taken in pledge, muſt bee reſtored againe to the debtor, *Ezek.* 18.7. and if it bee raiment, it muſt be reſtored before the Sunne goe downe, *Exod.* 22.16.

Thus much of ſtealth in getting.

Now for the uſe of that wee have gotten.

1. Upon our ſelves: ſufficiencie for our owne need.

2 Upon others: liberality to them that want.

Theſe are the two uſes of riches; both ſet downe, *Prov.* 5. 15, 16. *Drinke the water of thine owne Ciſterne, and let thy fountains flow forth*: ſo firſt for our owne uſe, and then for the uſe of others.

Firſt, for ſufficiencie for our owne need; which is the firſt uſe; it hath two extreames.

1. Nig-

1. Niggardlineſſe, or too much ſparing. For as a man may *inferre cladem ſibi*, and be uncleane in himſelfe; as we ſhewed in the former Commandements; ſo by too much ſparing or niggardlineſſe, a man may commit *furtum in ſe*. And ſo *Eccleſ.* 4. 8. there is a covetous man alone by himſelfe, that gathered riches, and never ſaith, *Quare defraudo animam meam?* ſo too much niggardlineſſe is a defrauding or theft againſt a mans ſelfe: and not onely againſt himſelfe, but againſt others alſo, as *Amb.* upon *James* 5. 3. ſaith, *Eſurientium eſt cibus qui apud te muceſcit, & ſitientium eſt potus qui apud te aceſcit.*

And if their ſparing bee, that they may ſay as *Luk.* 12. 19. *Eate, drinke, take thy paſtime*, God will diſappoint them, *verſe* 20. and ſuddenly take away their ſoule. If they ſpare, that they may bee kept when they are ſicke, they ſhall

ſhall ſpend their money upon Phyſitians, as the woman with the bloudy iſſue did, and be never the better. If it be to leave enough to their children, *Iob* 20. 10. their children ſhall bee beggers; and for the moſt part, a prodigall ſonne is the heire of a niggardly father.

2. Prodigality, or too much waking, is the ſecond extreame in the firſt uſe of thoſe things we have gotten. It was the fault of the Prodigall ſon, *Luk.* 15. 13. he waſted his goods with riotous living; and this riotous waſter alſo is a thiefe to himſelfe, for with being profuſe and laviſh ἐφ' ἃ μὴ δεῖ, he ſtealeth from himſelfe ἐφ' ἃ δεῖ, becauſe he waſteth ſuperfluouſly, he wanteth things neceſſary.

And howbeit it bee true that they ſay, that whatſoever they ſpend, they doe it of their owne, and they have enough,

enough, and are able to maintaine it;

Yet for all that, it ought not ſo to be: though they bee rich, they muſt not fare delicately every day, *Luk.* 16.19.

And for having enough the Heathen man could ſay, If you ſhould allow your Cooke ſtore of Salt, and hee ſhould put too much in the pot, and when you found fault with him ſhould anſwer you, hee had enough, it were a fooliſh anſwer, and you would not like it at his hands, no more will God like this action, or thinke well of this anſwer at your hands.

This prodigall or waſtfull ſpending is, when they doe it, παρὰ καιρὸν, daily, oftner than needeth; or elſe, when they doe it in too great a meaſure, and that is, either above their ability, more than they can maintaine, or above their eſtate and calling.

1. For

1. For keeping within compaſſe of their ability, *Luke* 14. 29. hee that layeth a foundation and is not able to performe it, they that behold it will mocke him.

2 For their calling, 1 *Sam.* 25. 36. though *Nabal* bee rich, yet hee muſt not make a feaſt like a King, and much leſſe may meane men exceed.

And hee that offendeth herein, his table will be a ſnare unto him; to his ſoule, by offending God, in miſ-ſpending his creatures; to his body, by breeding diſeaſes; and to his goods, by waſting and conſuming his eſtate; and ſo every way a ſnare to catch him, *Pſal.* 69. 22.

To come to the ſecond uſe; liberality to them that want: we muſt let our Fountaines runne abroad; ſomething muſt be given to the poore, *Act.* 20. 35. *It is a more bleſſed thing to give then to receive.* Thoſe that are rich them-

themſelves, muſt be alſo rich in liberality, 2 *Cor.* 9. 11. rich in good works, 1 *Tim.* 6. 18.

For this matter therefore wee muſt enquire:

1. How wee have our riches given us.

2. What we are to thinke of the poore.

I. How God committeth riches to men wee ſhall ſee, *Deut.* 26. 5. Every man muſt doe God homage, for the riches that hee hath given us: wee ſee there every man commeth with his baskets, and bringeth his rent or offering: and the Prieſt ſetteth downe his Basket before the Lord: and then the partie firſt acknowledgeth, that there is nothing in him, or his progenitors, that God ſhould deale ſo liberally with him, or with them, and therefore hee is come to doe him homage. Secondly, I have brought this out of my ſubſtance, and have given it, *ad uſus Eccle-*

Eccleſiaſticos to the Levite and *ad uſus civiles*, to the ſtrangers, fatherleſſe, and widow: and thirdly, I have not done this of mine owne accord, but by neceſſity of duty, I have done it according to thy commandement.

So all rich men muſt confeſſe,

1, That which I have, I have it of the free gift and mercy of God.

2. I have it not for my ſelfe onely, but there is a rent to bee paid, both to the Church, and to the poore brethren.

3. I may not detaine this rent, but I am tyed unto it of duty by Gods command.

II. What we are to thinke of the poore, we ſhall ſee, *Pſal.* 41. 1. wee muſt judge wiſely of the poore, and not as our common fancy is, that they concerne us not. *Deut.* 15. 11. God hath ſaid, *There ſhall ever be ſome poore in the Land*: and therefore hath given commandement, that wee

open

open our hands to the needie and to the poore: and they are called in that place, *Thy poore*, and *Thy needie*: ſo there are ſome poore, that are made *noſtri*, our owne, wee may not ſhake them off, but are bound unto them: and therefore *verſ.* 7. *Thou ſhalt not have a hard heart, nor a cloſe hand to them*, and *verſ.* 9. *It ſhall not grieve thee to looke upon them.* And thus wee ſee, what we ought not to doe to the poore: And if wee doe thus, and the poore cry unto the Lord againſt us, it will be ſinne unto us, and the reward of ſinne wee know is death.

Now what muſt wee doe to the poore? Surely verſ. 8. Lend him ſufficient for his need, and if lending will doe him no good, thou ſhalt give him, verſe 10. Our Saviour Chriſt hath joyned them both together, *Matth.* 5.43. *Give to him that asketh, and from him that would borrow of thee*

thee turne not away.

There is in Divinity a threefold neceſſity, that wee muſt have a care to relieve.

1. *Neceſſitas naturæ.* Every man is bound to provide for himſelfe, for the ſuſtentation of nature, both inwardly, meat and drinke convenient, and outwardly, apparell and houſeroome.

2. *Neceſſitas perſonæ,* 1 *Tim.* 5.8. Thoſe that are ours we muſt provide for them, and namely, for them of our houſhold, or elſe we are worſe than Infidels.

3. *Neceſſitas ſtatus,* or *conditionis*; that every man may have to live according to his eſtate and condition. Wee muſt ſay, as *Auguſtine* ſheweth it to be the common manner of men to ſay, If a man have three hundred pounds, hee hath no more then will ſerve him: and if he have three thouſand pounds, hee hath no more than will ſerve him:

But

But our Saviour teacheth us, *Luk.*11.41. πλὴν τὰ ἐνόντα δότε ἐλεημοσύνην. After the two first necessities are served, then give almes of those things that are within, for during those two particular necessities, wee are not bound to give, except it bee for the common good of the Church 2 *Cor.*8.3. and in that case, 2 *Cor.* 8.3. even those that were in extreame poverty, yet to their power, yea, and beyond their power they were liberall.

So that to conclude this point; wee must thinke of the poore, and thus know, that poore wee must alwayes have, and those poore wee must relieve, according to their necessities and our abilities.

And the rather to move us.

Let us know, that our liberality to the poore, it is as the sowing of seed, and our benevolence that wee give to the poore, it is indeed *Seed.* Now

Gal.

Gal. 6,7. That wee ſowe we ſhall reape: and *Hoſea* 10. 12. ſowe righteouſneſſe, and reape mercy: and 2 *Cor.* 9.6. Sowe ſparingly, and reape ſparingly; ſowe liberally, and reape liberally.

Seede wee know, if a man love it ſo well that hee keepe it ſtill in his barne, wormes will breed in it, and conſume it, and ſo he ſhall *amando perdere*, loſe it by loving it: and therefore a man muſt ſo love his ſeed, as hee doe *projicere ſemen*, caſt his ſeed, and that is indeed *amare ſemen*, the true loving of his ſeed.

And ſo the temporall bleſſing of God being ſeede, there muſt bee a caſting and a ſcattering of them: and this ſcattering is not a caſting away of the ſeed, but as when a man hath ſowne an acre of ground, and one aske whoſe this ſeed is? we doe not ſay it is the grounds, but his that ſowed it: So riches, whereſoever they are beſtowed,

ed, being *Seed*, they are *Serentis, non recipientis*; the ſowers, and not the receivers.

And therefore as the husbandman doth *credere illud quod non videt*, and ſo caſteth in his corne, and beleeveth that albeit it rot; and ſhowres, and ſnow fall upon it, yet at laſt an Autumne and Harveſt will come, and hee ſhall reape an eare for a corne: ſo if God enlighten our hearts, and give us faith, *Credendi id quod non videmus*, to beleeve that we ſee not, the fruit of our faith in the end will be, *Videre quod credimus*, to ſee that which wee now beleeve: and wee ſhall ſee and feele, that the ſeede wee ſowe is ſtill *ſerentis*, it is ſtill our owne, and will bring us a hundreth fold increaſe in the end.

Thus much of the things commanded, and forbidden in this Commandement.

Now this Commandement (as the other) is alſo ſpirituall, and

and therefore ſtriketh not onely at the outward actions, but at the heart alſo: For our Saviour telleth us, *Matth.* 15. 19. that out of the heart come thefts, and therefore the Fountaine of them muſt be dam'd up.

For if a man come once to that, 1 *Tim.* 6. 9. that he will be rich: why then, *Quod volumus, valde volumus*; in ſo much as *Prov.* 21. 25. Even the man that is ſloathfull, yet hee coveteth greedily; If hee have a deſire to be rich, hee will needs bee rich quickly, and then *Prov.* 18. 20. *Hee that maketh haſte to be rich, ſhall not be innocent:* but 1 *Tim.* 6. 9. *Come to be drowned in perdition and deſtruction:* and *Prov.* 20. 21. *An heritage haſtily gotten cannot be bleſſed in the end:* becauſe this exceſſive deſire of riches, is no better than theft, in the heart of him that is infected with it.

And therefore to avoid this theft of the heart. I. We

I. We muſt place in ſtead thereof a contented minde: *Hebr.* 13.5. *Content your ſelves with that you have*: And *be not carefull what to eate, or what to drinke, or what to put upon you*, *Matth.* 6.25. that is to ſay, Be not ſo carefull as to diſtruſt Gods providence, but 1 *Pet.* 5.7. *Caſt all your care upon the Lord, & hee will care for you.* And if thou be in want, caſt thy burden upon the Lord, and hee will nouriſh thee, *Pſal.* 25.23. Yea, *The Lions ſhall lacke and ſuffer hunger, but they that ſeeke the Lord ſhall want nothing that is good*, Pſal. 34. 10. And let this be thy reſolution; If God will have mee to be rich, hee will ſo bleſſe mee in my lawfull endeavours, that I ſhall be inriched thereby: If not, ſay as *David* ſaid in the caſe of a Kingdome, 2 *Sam.* 15.26. Here I am, let him doe with mee as it pleaſeth him: and with Saint *Paul*, *Phil.* 4. 11, 12. Learne to abound,

bound, and to want, and in all things to be contented in what eſtate ſoever thou art.

II. Another thing is, that as wee muſt be contented with our eſtate, ſo wee muſt have a care to ſit downe and reckon what wee are able to reach unto, with that eſtate wee have: and to looke that *Condus* be *fortior promo*, and *promus debilior condo*: our commings in muſt be more than our layings out; or elſe if *Condus* be the weaker, it will goe out the faſter, and ſo a man ſhall not *ſufficere rebus ſuis*, nor *res ejus* will not *ſufficere ei*: and then his heart will be ſet on worke, to make juſtice pay for it: rather to uſe unlawfull and unjuſt meanes, than not continue as hee hath begun.

So theſe are the two meanes to avoid the theft of the heart.

1. To be contented with that we have,

2. Not to ſpend above our meaſure.

And

And the heart being thus rectified, it is to be hoped, that wee ſhall avoid the outward thefts before mentioned, which proceed from the heart, as from the roote.

THE NINTH Commandement.

THE expoſition of this commandement is, *Levit* 19. 11. *Thou ſhalt not lye to thy brother*; and in the ſixteenth verſe, *Thou ſhalt carry no tales*: and *Zach* 1. 16, 17. *Speake every man the truth to his neighbour, and love no falſe oath*: and *Epheſ.* 4. 25. *Caſt off lying, and ſpeake every man truth to his neighbour*, and verſe 15. *Let us follow the truth in love.*

The words of the Commandement in the Hebrew are thus,

Non respondebis testimonium falsum super vicinum tuum: Thou shalt not answer a false witnesse upon thy neighbour, or touching thy neighbour.

The word *Answering* there used, must be understood according to the Hebrew phrase, as the *Evangelists* often use to begin thus, *And he answered and said*; where no man speaketh to him, or demandeth any thing of him.

So that by the word of *Answering*, being so understood it is meant, that wee should not onely speake the truth when wee are demanded; but even when wee speake of our selves, without any demand of any other, we should speake truly.

For the next word, *Witnesse*, It is of foure sorts.

I. The great and chiefe witnesse, even God himselfe, *Iob* 19 19 *Behold my Witnesse is in Heaven*: and 1 *Iohn* 5. 7. *There are three*

three which beare record in heaven, the Father, the Word, and the holy Ghost. Theſe are they that beare witneſſe unto all truth; and therefore howſoever wicked men may have the applauſe and commendation of other men, yet that indeed is the true praiſe which is not of men, but of God, *Rom.* 2. 29. and therefore wee muſt not ſtand ſo much upon the opinion that men have of us, but we muſt ſay every one of us, *as Paul* doth, 1 *Cor.* 4.4. *Hee that iudgeth me is the Lord.*

II. After this great witneſſe, in the ſecond place is the witneſſe that Saint *Paul* ſpeaketh of, *Rom.* 2. 15. *Their Conſcience bearing witneſſe*: Which though it be a thouſand witneſſes, yet God is greater then our conſciences, 1. *Iohn* 3. 10, and though wee know nothing by our ſelves, yet are wee not thereby juſtified, 1 *Cor.* 4. 4. for when we come to have the matter ript up

Coram magno teſte, wee may bee found to be wrong.

III. Becauſe God will not ſpeake from heaven, and mens conſciences may be feared, ſo as they will deny the truth, therefore the third witneſſe is, that of one man to another, *Ioſh.* 24. 22. Yee are witneſſes that you have choſen the Lord to ſerve him, and they ſaid, *Wee are witneſſes.* And of this kind of witneſſe is this Commandement; and the end of it is to eſtabliſh the truth by witneſſes: *By the mouth of two or three witneſſes every matter muſt be confirmed*, Matth. 18. 16.

IIII There is alſo a witneſſe of dumbe creatures, as of a ſtone, *Ioſh.* 24. 27. and *Abac.* 2. 11. *The ſtone of the wall ſhall crie out, and the beame out of the timber ſhall make anſwer, and teſtifie againſt them:* and *James* 5. 3. *The ruſt of your gold and ſilver ſhall bee a witneſſe againſt you*: And this to ſhew that a man is unfaithfull in his

his teſtimonies, in that there muſt bee a refuge to other creatures to witneſſe againſt him.

Now for the third word *falſe* It ſignifieth in the originall three things.

1. *Falſum*, to ſpeake that which is not ſo, *Aliter quam res ſe habet: Sermo non adæquatus rebus*: When our words and the matter doe not agree.

2, *Mendacium*, a lie: whereof the common derivation is, that *mentiri*, is *contra mentem ire*; to ſpeake one thing, and thinke another.

3. *Vanitas*: becauſe the ſpeech of man was ordained for two neceſſary uſes, namely the building up of faith in reſpect of God, and charitie in reſpect of our brethren: what ſpeech ſoever hath not one of theſe ends, it is *Signum mendax*, becauſe it hath no *ſignatum*: and therefore all vaine and frivolous idle talke is here forbidden.

Quest. But seeing it is said, *Thou shalt not beare false witnesse against thy neighbour* what say you to *officiosum mendacium*, when wee may by a lie helpe him, and save either his life or goods.

Answ. It is altogether unlawfull; and indeede the wordes of the Commandement will not beare it; for the word is בְּרֵעֲךָ which is best translated, *Super proximum tuum*, which may be either for him, or against him. So the Law is, that in any matter concerning thy neighbour, thou shalt not speake an untruth, whether it bee for him, or against him.

For the coherence with the former Commandement, it is thus.

When God had established authoritie, in the fifth Commandement, hee took order for promiscuall duties in the three next; the sixth, seventh, and eighth Commandements: and then if it fell out that those three

three Commandements, could not keepe all well, but that there were some breach of them, or some of them, then they must come *ad judices*, to the Iudges *Ex.* 22. 8. and before these Iudges there must be proofes, and those proofes must bee by witnesses, which this Commandement taketh order for, that they may witnesse truely. And so, for the rectifying of whatsoever is done a misse against the other three, this Commandement was instituted and ordained.

The scope and purpose of God the Lawgiver in this Commandement is, that God, as hee is truth it selfe, so he would have the truth preferred among men: which truth, as *Ioh.* 8. 37. Christ saith of himselfe, so wee may all say, we are borne and came into the world to this purpose, to beare witnesse to the truth.

For the offence it selfe, it commeth from the heart, *Mat.*

15. 19. falſe teſtimonies and ſlanders proceed from the heart, and from an inclination of nature, that we all have, *graſſari ad famam*, and therefore we thinke if wee can keepe downe the credit and eſtimation of another, wee our ſelves ſhall be the better thought of: and ſo, either from an aſpiring deſire of our owne good, or an envious & malicious minde to our neighbours hurt, or from ſome ſuch like corrupt inclination, we are moved to this ſin. And the *ſuppuratio*, the feſtring or rankling of it is, when wee begin to imagine ſome device againſt our neighbour, and to ſay, *Come let us ſmite him with the tongue*, as they did to *Ieremy*; *Ier.* 18. 18 when wee come to thoſe evill ſurmiſes, 1 *Tim.* 6. 4. and from ſurmiſes, and ſuſpicions, to judging of our neighbours, *Iam.* 4. yea, and to condemning, *Rom.* 14. 4. whereas our judgements and concluſions

sions should not bee so hastie, but should bee made according to sinnes *præcedentia* and *consequentia*, and not suddenly, as they dealt with *Paul*, *Act.* 28 4. no sooner a Viper on his hand, but presently they said he was a murderer.

And not onely surmise, and iudge, and condemne, but whereas Gods will is, that *ubi malum contingit, ibi moriatur*: if it be private, let it have private admonitition, and there die, and goe no further: *Prov.* 11. 13. *he that is a slanderer discovereth secrets*, *Ioseph* was of another minde, and was very carefull therein *Math.* 1. 19. because *Maries* being with child was secret, and might have beene done by one that had a precontract, *in simplici actu fornicationis*, hee would not make her a publike example.

And if it bee a fault, to report secret faults, though they bee

true, then much more doe they offend againſt this commandement, that report more then is true, as 2 *Sam.* 13.30. falſe tydings were brought to *David*, that *Abſolom* had ſlaine all the Kings ſonnes.

Come now as in the former to *ſubactum ſolum*,, we are made a fit mould for this ſinne, by that which wee call *pruritus aurium*, itching eares; if there were no willing hearers, there would not be ſo many teliers, *Pſalm.* 15.3. wee muſt not onely not ſlander our neighbour, but not receive an evill and falſe report againſt him, as *Auguſtine* ſaith well, *Diſcet non libenter dicere, cùm didicit non libenter audire.*

The next point is *Irrigatio concupiſcentiæ*, the watering and cheriſhing of this ſinne. This is that which Saint *Peter* calls ἀλλοτριοεπισκοπεῖν, 1 *Pet.* 4.15. to take care of another mans Dioceſſe;

ceſſe; to be a curious ſearcher of other mens doings; ſuch people goe about from houſe to houſe, and are pratlers, and buſie bodies, 1 *Tim.* 5.13. they are of the mind of *Ahimaaz*, 2 *Sam.* 18. 19. when *Abſalon* was ſlain, hee ſued to be the tydings carrier to the Kinn: every body is ready to bee the reporter of an ill matter. It was the fault of the *Athenians*, *Act.* 17.21. they gave themſelves to nothing elſe, but either to tell, or to heare ſome newes. So now a dayes, we are all of *Peters* minde, *Ioh.* 21 21. *What ſhall Iohn doe?* what ſhall this man doe? and what ſhall that man doe? but we muſt remember Chriſts anſwer, *What is that to thee? follow thou me? Peter* muſt not meddle in *Johns* Dioceſſe, nor one of us in another mans buſineſſe, but every man meddle with his owne matters, 1 *Theſſe.* 4.11. and if wee looke well to our owne, wee ſhall have no

no leasure to deale with other men.

Now wee come to the outward Actions.

The actuall sinne against this Commandement, is in words especially; and those either vaine and idle, or principally false and untrue; either disagreeing from the truth and essence of the things we speake of, or from our mind and meaning.

And these false speeches either concerne our selves, or our brethren: For if it be hurtfull to our selves, or our neighbours, it is condemned, because it is against charity: But if it doe no hurt, yet if it be false, it is evill, because it is against the truth of God.

And therefore here is condemned falshood in doctrine, though not as in the third Commandement, as it toucheth Gods glory, but in this Commandement as it hurteth our brethren.

Now

Now for falſe ſpeaking betweene man and man, and not in matter of Doctrine we may divide it into

I. Lyes in generall. And for them, ſeeing *John* 8. 44. the devill was a Lyer from the beginning, and is the father of lyes, and they that ſpeake lyes are his Children: and ſeeing it is the propertie of the wicked to ſpeake lyes, *Pſal.* 58. 3. and not a light matter, but a fault that bringeth deſtruction, *Pſal.* 5. 6. *The Lord will deſtroy them that ſpeake lyes.* and *Revel.* 22. 15. *Out of heaven in the place of Torments ſhall be thoſe that love and make lyes*: therefore whatſoever it be that is falſe, is condemned, and not to be uttered, whether it doe concerne our ſelves or other.

II. Falſe witneſſe: and that is in judgement, or out of judgement.

For Falſe witneſſe in Judge-

ment,

ment, *Salomon* hath a good comparison, *Proverb.* 25. 18. *A man that beareth false witnesse against his neighbour, is like a Hammer, and a Sword, and a sharpe Arrow.* And how is this? *Bernard* answereth it, that there are three parties smitten with one and the selfe same tongue: namely the Iudge, the party that hired him, and hee against whom hee commeth.

1, *Iudici est mallens*: To the Iudge hee is a Hammer, that is to say, hee doth astonish the Iudge, as if hee had a blow given on the head, that hee knoweth not how to determine or judge the matter.

2, To him that hired him, hee is a Sword to fight for him and his cause; but withall a Sword to kill his soule, because he is his instrument against the truth.

3, To him against whom he witnesseth, hee is an Arrow, and the wound that hee maketh

maketh ſticketh in him, either in his goods, or life, or good name.

Neither is this falſe witneſſe bearing to bee referred to the witneſſe alone, but to all the parties that have to doe in judgement. The accuſer may be a falſe witneſſe by his untrue accuſation: the defendant by his untrue defence: the iudge by the wrong determination: the Notary or Regiſter, by entring the ſentence amiſſe: and the Advocate by enforming amiſſe: for every one of theſe is an Actour in iudgement.

Of every one of theſe particularly.

1. *The Iudge:* It is moſt perillous on his ſide: For *Deut.* 1.17. The iudgement is Gods; and therefore what Iudge ſoever giveth a wrong ſentence, *Facit Deum mendacem*, he maketh God to ſpeake a lye, and doth what hee can to change God the Author of truth into the devill the father

father of lyes. And ſeeing the Apoſtle hath ſaid it, 1 *Cor.* 6.7 that it is a fault for one man to goe to law with another: meaning that they are to blame that beginne ſuites and quarrels, becauſe both parties cannot bee true, beeing abſolute contradictions, and ſo by that meanes much untruthes muſt needes bee uttered in the place of judgement, and that is derogatory to God, *Iudg.* 7.

Therefore it were good there were a diminiſhing of ſuites, as much as might be, and the men might not goe to law for everie trifle, but onely hard and difficult matters might bee brought into judgement, *Exod.* 18.

And that for diſpatch of matters there be more ſeats of judgement then one, as helpers to the higher places, *Exod.* 18. 23. to iudge the ſmaller cauſes.

II. *The Notarie or Regiſter*; he may alſo bee a falſe witneſſe, if he

hee enter amiſſe, and ſo make falſe records. There is a memory of ſuch Regiſters, *Ezra* 4. 19. *Artaxerxes* his notaries could finde records that the Iewes had beene a rebellious people, and went about the building of the Temple without *Cyrus* his decree. But when *Darius* a good King came to beare rule, hee could find in a coffer that *Cyrus* had made ſuch a decree, and ſo that the other were falſe records. So in the matter of Iudgement, not only thoſe that decree wicked things are condemned, but thoſe alſo that write grievous things *Eſa.* 10. 1. that is, when the record is more grievous than the decree: If the Notary or Regiſter goe not directly to the ſentence, it is a falſe record; and *quando juſtitia revertetur adjudicium, Pſal.* 94. 15. When Chriſt the true righteouſneſſe ſhall come to judgement, they ſhall anſwer for it.

III. *The Plaintife or Accuſer* may

may be alſo a falſe witneſſe; and that three manner of waies.

1, When he doth *calumniari*, falſly accuſe a man, as *Haman* did the *Iewes*, *Eſter* 3. 8. that they had lawes, diverſe from all other lawes, and were not obſervers of the Kings lawes.

2, When he accuſeth a man upon uncertainty, and matters that hee cannot prove, as the people dealt with *Paul*, *Act.* 23.7.

3. When hee doth *prævaricari*, which is a *metaphor* taken from *vari*, thoſe that have their knees out of joynt, and the convulſion is inward, ſo that both touch above, and the feete are farre a ſunder, and ſo in olde time when they wore long garments, a man might eaſily have beene deceived, thinking them to bee as broad at the knees, as at the feete: ſo they that ſtrive together, being friends privily, are called *Prævaricatores*; that make

make a mockery of the place of iudgement; such also are they that betray the cause with weake proofes, or taking upon them the defence of one part, take bribes and are corrupted by the contrary.

IIII. The defendant may also bee a false witnesse, and that in these three cases.

1. If being demanded according to forme of lawe, he do *Versare se ad agitandas actiones*, or *ad cogitandas excusationes* as *Adam* did, *Genes. 3.* he put it off to the woman: *Iob* did otherwise; *Iob* 31. 33. *If I made a fault, I confessed it.*

But wee are not bound to accuse our selves, unlesse it bee before the seate of iudgment, where a lawfull course is taken: as *Ioh.* 18. 20. *Christ* saith, *If any man accuse mee, let him come forth:* and so to *Pilate*, *Ioh.* 19. 9. because they did not proceed *ex publica infamia*, nor *ex semiplena probatione*,

one, but onely questioned with him to see if hee would accuse himselfe, hee gave no answer at all.

Or if it be a truth, and stand upon two points, or more, wee may answer one part, and not the other; and so as *Paul* did, Act. 23. 6. *Occultare partem veritatis*, conceale part of the truth: The Counsell being divided, some *Sadducees*, some *Pharisees*: the *Sadduces*, holding that there was no resurrection, nor Angell; and the *Pharisees* confessing both; he said hee was a *Pharisee*, and was iudged and accused of the hope and resurrection of the dead, though indeed it was not for that alone. So if a man have divers waies to defend himselfe, hee may choose which he liketh best.

2. Though for a remedie for those that are oppressed, Appeales be allowed; yet if the defendant in an evill cause will delay

lay more then needeth, hee is a falſe witneſſe.

3. When ſentence is given, if he doe not ſubmit unto it hee is alſo a falſe witneſſe; and reſiſteth the ordinance of God, and ſo God himſelfe, *Rom* 13.3.

V. *The Advocate* or *Lawyer* may be alſo a falſe witneſſe, and that in theſe three reſpects.

1. If hee take evill cauſes in hand, knowing them to be evill, *Exod* 23.2. Wee muſt not agree in a controverſie to overthrow the truth, and then not put to our hand, nor helpe him in his plea: 2 *Chron.*19.2. *Iehu* ſaith to *Iehoſaphat*, *Wilt thou help the wicked and love them that hate God?* and *Rom.* 1.31. *They are not onely condemned that doe wicked things themſelves, but thoſe alſo that favour thoſe that doe them.*

2. If he take too many cauſes in hand, more then he is able to looke well unto: for though they be good cauſes, yet he muſt take

take no more upon him then hee is able to performe.

3. If he doe in any cauſe take a bribe or gift out of the boſome, that is, ſecretly, to wreſt the wayes of iudgement, *Pro.* 17. 23. or by wrong meanes ſeeke to bolſter out any matter.

VI. *The witneſſe himſelfe*, of whom wee ſpoke in the beginning, may bee a falſe witneſſe, if he doe faile in any of theſe three.

1. Being lawfully demanded by a Magiſtrate to ſpeake his knowledge, if it be not in matters beſide the queſtion, hee is bound to tell what hee hath ſeene and heard, *Levit.* 5. 1.

2. Though it bee not by the Magiſtrate demanded, yet if it be for the delivery of the innocent, he muſt witneſſe his knowledge, *Pro.* 24. 11. But if the Magiſtrate require it not, or if it bee beſide the queſtion, he need not anſwer, unleſſe in caſe of deliverance.

3. When

3. When hee doth ſweare or teſtifie in any matter, hee muſt ſpeake truely, not according to the Greeke proverbe, *Da mihi mutuum jusjurandum*, lend mee an oath, doe it for mee now, and I will doe as much for thee another time. But *Salomon* telleth us, *Prov.* 11. 21. though the wicked joyne hand in hand, and ſo happily eſcape the hands of men, yet they ſhall not goe unpuniſhed at Gods hands.

Thus much for falſe witneſſe in Iudgement.

Now for that kind of falſe witnes, which is out of Iudgement. Though a man bee from the Iudgement ſeate, yet hee muſt not ſay *Pſal.* 12.4. *Ego ſum Dominus linguæ*, *My tongue is mine owne*; For *nemo eſt Dominus ſui niſi ad licita*: No man is Lord over himſelfe, neither ought to diſpoſe of himſelfe, but to lawfull actions.

There

There are foure wayes wherein a mans tongue may offend out of Judgement, and foure wayes may wee bee hurt by the tongue, according to the foure good things that a man hath.

1, Favour and credit, against which they commonly oppose *contumelia*, disgrace, when a man is present.

2, Good report, name and fame, against which is opposed *obtrectation*, the depraving of a man behind his backe. *Plato* calleth such a depraver, *minus nominis*: but *Paul* 2 *Tim.* 3. 3. calleth him *diabolus*, a devill.

3, Friends and wel-willers; against this doe offend those *susurrones*, tale-cariers, of whom, *Prov.* 10. 28. he soweth dissention amongs Princes: hee is able to set whole Realmes together by the eares.

4, A mans estate and condition, against this is opposed *subsannatio*, scoffing and flouting

2 *Sam*

2 *Sam.* 16. 5. *Shimeis* sinne.

And not onely in words may we offend against this Commandement, but by writing also, if we write that which is untrue: as *Nehem.* 6. 6. *Sanballat* sent a letter to *Nehemiah*, as full of untruths as it could hold.

And not untruths onely are forbidden, but because, 1 *Cor.* 13. 6. *Love delighteth in the truth*: and *Eph.* 4. 15. *The truth must be followed in love*: We may offend therefore even in reporting a truth, if our truth have not love joyned with it: as 1 *Sam.* 22. 6. *Doeg* told the truth to *Saul*, that *David* went to *Nob* to *Abimelech*, and he asked counsell of the Lord for him, and gave him victuals, and the sword of *Goliah*: yet though all this were true, *David*, *Psal.* 52. 2. saith, His tongue was like a sharpe Rasor that cutteth deceitfully.

Against this Commandement also offend all they that speake

faire, and meane mischievously; all false brethren that have their lips swimme with Butter and Oyle, and in their hearts carry a sword to stab a man. *Matth.* 22. 16. The Disciples of the *Pharisees*, and the *Herodians*, come unto Christ to intangle him, and they began smoothly, *Master*, say they, there is the Butter, saith *Chrysostome*, *we know that thou teachest truely*, there is the Oyle; but the Sword followes, *Shall we pay tribute to Cæsar or no?* If hee answer *yea*, all the people will hate him; if hee say *no*, off goes his head for treason against *Cæsar*.

Another thing in this Commandement is,

That as wee must not slander our Neighbours, and report worse of them then they deserve; so on the other side, if they doe ill, wee must *adhibere fraternam correptionem*, we must brotherly rebuke them, and not suffer

ſuffer them to ſinne, if it lye in us to hinder it, 1 *Theſſ.* 5. 14. *Admoniſh them that are untruly.* If it bee an ordinary fault not aggravated by circumſtances, it muſt bee with the Spirit of meekeneſſe; *Gal.* 6. 1. if otherwiſe, it muſt bee roundly and ſharply, *Tit.* 1. 13. if it be an open fault, they muſt bee rebuked openly, 1 *Tim.* 5. 20. if ſecret, *Matth.* 18. 15. ſecretly and privately in the eare, unleſſe it tend to another mans hurt, and then it muſt be declared to him; as *Act.* 23. 16. *Pauls* ſiſter told him when there was waite laid for him.

And ſo as *Auguſtine* ſaith well, there is

1. *Veritas dulcis, quæ fovet:* when wee are doing well, wee muſt bee commended.

2. *Veritas amara, quæ curat:* when we doe ill, wee muſt be rebuked: and this is the way to

bring us to repentance, and so to amendment, 2 *Cor* 7. 8, 9.

The vice opposed to this vertue of rebuking, is *flattery*, a common vice among us, because rebukes are odious, *Amos* 5. 10. albeit indeede *vulnera diligentis* are better then *oscula blandientis*; as in Physick, *amarum sanum* is better then *perniciosum dulce*: yet such is our nature, that because we are led by φιλαυτία, wee love our selves, and thinke well of our selves, therefore hee that will speake well of us, and thinke well of that we doe, him wee love: and so on the contrary, if he mislike us, or our actions, and speake against any thing wee doe, presently wee hate him.

And this maketh flattery so common a vice now a dayes, because as rebukes are odious, so flattery giveth content. Of this mind were they *Esay* 30. 10. that said unto the Seers, *Prophecy not*

to

to us no true things, but ſpeake flattering things unto us.

This vice of flattery is of two ſorts.

I. In uncertaine things, to commend a man before wee know whether hee be worthy of it or no: This may be called the haſty commendation; at the firſt beginning, and at firſt ſight to commend a man ſo highly, that wee make the party thinke, hee hath done enough, and hath anſwered all expectation: whereas perhaps the greateſt matter is ſtill behinde: As 1 *King.* 20. 11. *It is not the putting on of harneſſe, but the putting of it off, that is worthy of commendation:* not the beginning, but the end of the race is worthy praiſe.

II. In certaine things, and them either good or evill.

1. To commend a man for an evill thing is plainely condemned: *Laudatur malè, qui laudatur ob malum,* or *de malo.* To ſay to the wicked, *Thou art righ-*

teous, Proverbs 24. 24. To call darkneſſe light, and to ſpeake good of evill, *Eſay* 5. 10. they may well bee called *Cæmentarii Diaboli*, the Devils dawbers, *Ezek.* 13. 10. and his upholſters too, for they ſowe pillowes under mens elbowes, *verſe* 18. where the Prophet importeth thus much, That the wicked are aſleepe in ſinne, and hee would have them ſleepe with as much diſeaſe and unreſt as might bee, without any pillowes, or ſuch matters of eaſe.

2. In good things a man may bee two much commended: To praiſe him above meaſure for a good action, is no better then flattery, 1 *Cor.* 12. 6. It makes men thinke above that they ſee or heare. To praiſe with a loud voyce is reproved, *Prov.* 27. 14. and *David*, *Pſalm.* 12. 3. prayeth to God, to cut off all flattering lips.

And

And this vice of flattery may not onely be uſed to others, but may alſo reflect upon our ſelves: Firſt, when wee ſuppreſſe the truth in our conſciences, *Rom.* 1. 18. Secondly, when wee glory and boaſt in our ſelves, 2 *Cor.* 12. 1. whereas we ſhould let another mans mouth praiſe us, and not our owne lips, *Pro.* 27 2.

And as wee muſt not flatter our ſelves, in ſpeaking better of our ſelves then there is cauſe: ſo againe, on the other ſide, wee muſt not take upon us a fault that wee have not done: as where, 1 *Sam.* 31. 4. *Saul* killeth himſelfe, 2 *Sam.* 1. 10. One commeth and ſaid, hee killed *Saul*, in hope of reward at *Davids* hands: but he was deceived, for *David* cauſed him to bee ſlaine, for killing the Lords annointed by his owne confeſſion.

Neither muſt wee deny any thing of our ſelves that is true,

whether it be good or evill.

1. If it be good, ſome thinke it modeſty and humility, to deny that they can doe ſo well as they can; But as *Jerome* ſaith, *Mendax humilitas incauta humilitas*: and ſaith he, *Non ita caveatur arrogantia, ut caveatur aut evitetur veritas.*

2. If it be evill that wee are charged withall, though wee need not voluntarily tell our faults, yet being asked, we muſt not deny a truth: as *Sarah* offended in denying ſhee laughed, when indeede ſhee did laugh, *Gen.* 18.15. And ſo to conclude, we muſt neither affirme any untruth, nor deny any truth of our ſelves, nor of any other.

THE

THE TENTH Commandement.

THe Papiſts make this Commandement two Commandements, which cannot be: Our reaſons are theſe.

1. Becauſe there is but one period.

2. Becauſe then there ſhould be a law of particulars, which is leaſt of all in Gods Lawes.

3. Becauſe *Rom.* 7. 7. the Apoſtle ſetteth it downe in briefe, *Non concupiſces, Thou ſhalt not luſt.*

4. The conſent of the *Hebrewes* before *Chriſt*, and the Fathers ſince *Chriſt.*

The expoſition of this Commandement we have, *Deut.* 5. 21. *Thou ſhalt not covet, no nor deſire that which is thy neighbors. Eſa.* 55. 7. *Wee muſt forſake our owne ima-*

ginations: which are alſo condemned, *Ier.*18. 12. *Mar.*7.14. *That which defileth a man is within him*, Rom. 7.7. *Thou ſhalt not luſt*, Eph.2.3. mention is made of the luſts of our fleſh.

The dependance is this,

That having taken order in the former Commandements, both for our actions, and the conſenting to thoſe actions, be they good or bad: Now he dealeth with the firſt motions, and thoughts of the heart: *Prov.* 4. 23. *Out of the heart commeth life*: and as life, ſo good and evill life come from the heart.

The end of the Commandement is,

I. That God might ſhew himſelfe to looke further then man doth, and his law to reach further then mans lawes: for though mans law doe binde the hands, and ſtop the mouth; yet it ſaith, *Cogitationis pœnam nemo patiatur*: but Gods Law taketh hold

hold of our very thoughts: and therefore *Act.* 8. 22. wee must pray that the thoughts of our hearts may be forgiven.

II. To stop the mouthes of all proud Pharisees, that should dare to boast of their performance of Gods Lawes; for though in the other Commandements wee might flatter our selves, yet this will make us appeare to be most wretched, *Rom.* 7. 29.

In the other Commandements the act, yea and the consent to the act is forbidden: but in this, the thought, which in respect of the consent, is called *partus imperfectus*: in the other *Intentio, etsi non consequaris*: in this *Cogitatio, etsi non sequaris*. As *Augustine* saith, *Magnum fecit qui non sequitur malum, sed non sic perfecit; nam cogitare prohibetur.*

Concupiscence is of two sorts, { good. / evill.

I. The

I. The good concupiſcence is alſo two fold:

1. The luſt or concupiſcence of the ſpirit againſt the fleſh, *Gal.* 5. 17.

2. The concupiſcence or deſire of nature, or our naturall deſires and appetites of meate, drinke, and ſuch like, are not evill: they were in our Saviour *Chriſt*, *Matth.* 4. 2. Hee was hungry, and deſired to eate: *Ioh.* 4. 6. Hee was weary, and deſired to reſt.

II. The evill concupiſcence is, when it is not a hand to the underſtanding as it ought to bee, but choaketh and corrupteth it, and it is alſo of two ſorts.

I. Fooliſh concupiſcence, which is ſet upon earthly things, and not upon things that are above, *Col.* 3. 1. when our naturall affection, which of it ſelfe is not evill, goeth beyond his bounds, ſo that wee ſeeke wholly theſe things, and ſet our hearts

hearts upon them.

2. Hurtfull concupiſcence, which is the luſt of the fleſh againſt the ſpirit, *Gal.* 5. 17. this is that *præputium*, *Act.* 7. 51. that uncircumciſion that hindereth the eares, and heart from that which is good, and corrupteth our underſtanding in good things. And in evill things it will bring us *per malum*, or, *ad malum*: if our end bee good, then *per malum*, to uſe evill meanes: or if wee uſe good meanes, then the end ſhall bee evill. It is called *the old man*, Epheſ. 4. 22. Coloſ. 3. 9. *Sinne dwelling in us*, Rom. 7. 5. *The ſting of death*, 1 Cor. 15. 56. *The pricke*, 2 Cor. 12. 7.

The manner of working of this concupiſcence, is after theſe ſixe waies.

1. When ſinne began, *Gen.* 3. 6. the fruit was holden out by Satan, and preſented to our firſt Parents with theſe three commendations. 1, It was profita-

ble,

ble, good for meate. 2. It was pleaſent to the eye. 3. It was to bee deſired in regard of the knowledge, and ſo of the preferment that ſhould come by it, *Erit is ſicut dij*, ye ſhall be as gods. So the firſt working of the concupiſcence is, to hearken to Satans temptation, 1 *Tim.* 5. 15. to turne back after Satan.

2. The entertaining of the temptation, and retaining it in our hearts, and conſenting to it. This is that which *Iob* ſpeaketh of, *Iob* 20. 13, 14. when a man favoureth wickedneſſe, and will not forſake it, but keepeth it cloſe: though it bee ſweet in his mouth, yet it is poyſon to him; the gall of Aſpes is in the midſt of him.

3. The retaning of the ſeed of wickedneſſe in our hearts with conſent, bringeth forth delight: and thus delight, is *conceptio peccati*, the conceiving of ſinne.

4. To

4. To ſtay and continue in this delight: *morosa delectatio*; and this may be called *articulatio fœtus.*

5. *Aberratio cordis in peccato.* The reaſoning of it, and after it is once loſt, to call it backe againe, and to make a contrary covenant to *Jobs*: he made a covenant with his eyes, not to look upon a Maid, *Iob* 31. 1. and wee make covenants ſtill to looke upon ſinne, and to ſet all the imaginations of our thoughts upon it: and this is *vita peccati*, the very life of ſinne, for now it lives and moves.

6. The birth it ſelfe, and bringing it forth into action and execution in the courſe and practice of our lives.

And theſe ſixe are in every ſin, though many men have not the Spirit of God in that meaſure that they are able to watch them all: and beſides, *Iniquitas ſæpe mentitur ſibi.*

The

The Apoſtle S. *Iames, Chap.* 1. *verſe* 14. goeth by degrees. Firſt, ſaith he, a man is tempted, and when is hee tempted? when hee is drawne away by his owne concupiſcence, and is inticed: and what followeth of that? then luſt conceiveth: and what doth it bring forth? Sinne: and what doth ſinne bring foorth? Death.

So that our luſt becommeth ſinfull two wayes.

1. By the bait and allurement wee are entiſed, as Saint *Iames* ſaith: ſo the firſt thing is *Eſca.*

2. By the hooke, whereby we are drawne away as it it were by force and violence: *Uncus.*

For Satan taketh advantage of our weakeneſſe, and corruption; and

1. Hee offereth us matter of pleaſure, or profit, or preferment: all which wee take delight in, to ſee if hee can that way

way allure us, and intice us to that which is evill.

2. If that way prevaile not, then he useth force and violence to draw us unto it.

And for the working of sinne in our owne corrupt nature: first wee take hold of pleasure, pleasure breedeth lust, lust grows to delight, delight breeds custome, and custome breeds necessity: for after once wee have taken delight in a thing, and used it any long time, wee grow to a necessity of using it still, wee cannot abide to leave it: and so that which at first was a bait to allure us, becommeth at last a ho[illegible] to draw us.

And for Satans working.

1. For his allurements: We know from the beginning, how he enticed and deceived our first parents *Adam* & *Eve*. He hath *methodum decipiendi*, many fetches & devices, as appeareth, 2 *Cor.* 2. 11. *Take heed, lest Satan circumvent*

us,

us: wee know his enterpriſes.

2. If baits and allurements will not ſerve, then hee uſeth the hooke of force and violence to draw us: 1 *Pet.* 5. 8. Hee is a roaring Lion: *Matth.* 8. 32. The Swine were carryed head-long into the Sea by the Devill: there was violence: 2 *Corinth.* 7. 5. Fighting without, and terrours within: and 1 *Theſſ.* 2. 18. *Paul* ſaith, hee would have come unto them, but that Satan hindred him. Yea, and the world alſo hath theſe two meanes to pricke us on to ſinne.

1. Baits to allure us, profit, pleaſure, and preferment.

2. Hookes to draw us. If baits will not ſerve, it will be violent with threatning us by loſſe, griefe, and reproach.

And ſo as *Auguſtine* ſaith, *Aut amor erit mali inflammans, aut timor mali humilians:* either love to the bait to intice us to evill, or feare

feare of the hooke to draw us, or at leaſt, to keepe us from doing of good.

And thus in our ſelves, and from the Devill, and the World, there are theſe two meanes: 1. Baits to allure us: 2. Force to draw us unto ſinne.

And thus much of the tenth and laſt, and ſo of all the ten Commandements.

Τῷ Θεῷ δόξα.

בגלר.

FINIS.

BIBL CANT ACAD